ܟܬܒܐ ܕܡܠܠܐ ܣܘܪܝܝܐ

A TREATISE

ON

SYRIAC GRAMMAR.

BY

MÂR(I) ELIÂ OF ṢÔBᴴÂ

EDITED AND TRANSLATED
FROM THE MANUSCRIPTS IN THE BERLIN ROYAL LIBRARY

BY

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TO MY DEAR PARENTS,

THE EDITOR

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PREFACE.

Some time ago Professor Sachau drew my attention to certain parts of the K^{e}t^{h}âb^{h}â d^{he}ṣemḥê of Bar ʿEb^{h}râyâ. After a careful study of that work, and after having gained a better insight into the manner, in which the author had composed his many other writings, I found it necessary, to search for all possible sources, from which the celebrated Map^{h}r^{e}yân might have drawn his knowledge. I felt certain, that, had any important grammatical treatises been brought to light before his time, he surely, to judge from his other works, would have made good use of them.

For a native Syrian Grammarian, there are three sources, from which he may gather his information: from the works of his own native grammarians; from those of his Arabic teachers; and, indirectly from the τέχνη of the Greeks.[a] It was especially the first of these sources, which interested me in regard to Bar ʿEb^{h}râyâ. To the end of being better informed on that point, I read and copied as many of the native Syrian Grammarians, as were to be found in the collections here. That of Professor Sachau—now the property of the Royal Library in Berlin—together with two Mss. from the Petermann collection, gave me all the material I needed. Very soon my attention was particularly drawn to two of the smaller grammatical compendia; very different from each other in the subject matter, but as similar in the brevity, and clearness,

a) ZDMG. xxvi, p. 822. In what way these three can be combined(?), one can best see in the tûrâṣ mam(l)lâ of Eliâ of Tirhân, ed. Baethgen, Leipzig 1880.

of their diction: the one—which I here publish—the tûrâṣ mam(l)lâ of Eliâ of Ṣôbʰâ[a] (Nisibis), the other the nîšâ dʰᵉgrammaṭikûtᵇâ (τέχνη γραμματική) of Jausepʰ Hûzâyâ.[b] As Jausepʰ Huzâyâ flourished about the year 580—a hundred years before Jaʿḳôbʰ of Edessa, and nearly 300 before Ḥonain bar Išḥâḳ, I eagerly went to work, at what, I believed, would bring us one point further in understanding the relationship, in which the first Syrian Grammarians stood to their Greek teachers.[c] My hopes were realized; but in a manner different to what I had expected. The nîšâ dʰᵉgrammaṭikûtᵇâ turned out to be *the* τέχνη γραμματική—the celebrated compendium of Dionysius Thrax.[d] As I afterwards learned, Prof. Merx, who had discovered the same translation in two Mss. in the British Museum,[e] had promised an edition of the same.[f] I yielded to his prior rights. In the notes, however, I have cited several passages; partly, because we there reach the

a) † after 1049. See Rosen and Forshall: Cat. cod. man. orient. qui in Museo Brittanico asservantur. 1838, p. 89. Steinschneider: Polemische und apologetische Literatur etc. 1877, p. 51. B. O. iii, 266.

b) B. O. iii, p. 257, note 2. Bar ʿEbʰrâyâ. Chron. eccl. ii, p. 78: ܐܬܐ ܕܡܠܠ ܡܠ ܕܝܢ ܕܡܢ ܕܫܡܥܘܢ ܠܗ ܕܝܢ ܡܢ ܫܡܥ ܡܢ ܕܐܬܐ ܕܡܠ ܒܗ ܡܠ ܡܢ ܕܐܬܐ ܕܡܠ ܒܗ ܡܢ ܫܡ

last authority and starting-point for rules which the later grammarians propound, and partly to give some idea of this interesting translation.

The reasons which induce me now to edit the other of the two works are: *a*) Eliâ wrote his grammar about the same time as his namesake, Eliâ of Tirhân; if the supposition in note 102 be right, still earlier. Whether this is so or not, Eliâ of Ṣobʰâ stands, as regards form and subject matter, much nearer Jaʿḳôbʰ, than does Eliâ of Tirhân. *b*) His style is clear and concise; the rules are given in a dry — at times monotonous — manner, but, also, without ever attempting to force the Syriac into grammatical forms to which it is quite strange. In both of these, he is the direct opposite of Eliâ of Tirhân; who, however, for his part, as regards independence of judgement, stands far above Eliâ of Nisibis. *c*) As representative of the school of Ṣôbʰâ, and as starting-point for a number of later grammarians, he claims our full interest. To this last point I have paid particular attention in the notes, even at the risk of their becoming unnaturally long.

What position does Eliâ occupy in the history of the native Syrian Grammarians? Looking backwards, we have to enquire, in what relation does he stand to his predecessors? Here the answer can be very short. Of all who wrote on grammatical subjects before his time—Jausepʰ Huzâyâ, Aḥudʰᵉ'mê, Juḥanân Eṣṭânyâ, Jaʿḳôbʰ Urhâyâ, Ḥonain &c. we know next to nothing. Eliâ himself mentions two authorities: Jaʿḳôbʰ of Edessa (from the tûrâṣ mam(l)lâ p. 5, 8, from his letter on Syriac Orthography—although not mentioned by name—p. 12, 4) and Ḥonain (Kᵉtʰâbʰâ dʰᵉnukzê Chap. V.). I have reason to think that these are not the only passages belonging here; pp. 6, 4 and 28, 14 have undoubted reference, the one to the grammar, the other to the Letter of Jaʿḳôbʰ.[a]

a) Severus of Mâr(i) Mattai and Jausepʰ bar Malkôn cite these passage too; but, as I believe only at second hand, through Elia. See notes 6. 23. 30. 81.

I can not find that the Arabian Grammarians have had much influence upon Eliâ: at the most, only in the two chapters, on the pronunciation (מדקדק, מוכרח, מוצא) of the letters, and in that on the letters which interchange with one another.

If we now, however, ask, what was the fate of Eliâ's turâṣ mam(l)lâ among his contemporaries and successors, we have to note the following:

Juhanân bar Zô'bî,[a] monk in the monastery of Bê(i)t^{h} Ḳoḳê (called that of Sabbarîšô') in the neighbourhood of Arbê(i)l, pupil of Šem'ôn Šank'lâwi[b] composed a work containing grammatical and philosophical treatises, addressed to a certain Gîwargîs.[c] In these he has made good use of our Eliâ. Had we not direct testimony to hand, the one fact would be convincing, that in all Mss. (sometimes without a heading of its own as in Ms. B.) the works of both are invariably found together, Eliâ always standing first. It would seem that Bar Zô'bî had taken the treatise of Eliâ up bodily, as the first of his own collection. Fol. 32 a, 80 a he mentions him by name; fol. 75 b,[d] he refers his readers directly to Mâr(i) Eliâ. At other times, he has taken the single rules, as worked out by Eliâ; and, without mentioning any name, enlarged them, and multiplied the examples. See especially notes 41 and 95; in general comp. notes 47. 82. 86. 88 &c.

More interesting is the relation in which Eliâ stands to Severus bar Šakkû,[e] bishop in the convent of Mâr(i) Mattai in the

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a) B. O. iii, 307. Bar 'Eb^{h}râyâ. Chron. Eccl. ii, p. 409, see p. 401.

b) Wright: Catalogue p. 1067.

c) Ms. Sachau 306, fol. 75 a. Juhanân bar Zô'bî lived about the year 1200.

d) See note 50.

e) B. O. ii, p. 455. Bar 'Eb^{h}râyâ, chron. Eccl. ii, 410: ...

neighbourhood of Niniveh. He studied under Bar Zô'bî, and through him was probably made acquainted with the grammar of Eliâ. From him he has taken whole passages bodily into the grammatical parts of his "Dialogues". They follow Eliâ so closely, that I have been able, at times, to make textual use of the same. See notes 23. 32. 41. 90. The dialogues are written in a peculiar manner. The same subject is treated of twice, sometimes three times. It so happens that passages from Eliâ are found—as disjecta membra—in different corners of the book. Such passages I have generally given in full. See notes 18. 23. 32. 41. 49. 58. 64. 81. 90.

The same can be said of Jausep^{h} bar Malkôn Bishop of Mâridîn. I have been unable to find any further information about his life.[a] Assemani, B. O. iii, 308. Wright, Catalogue p. 1177 do not mention a single date. I have the impression that, in point of time, he comes before the two last mentioned. He, too, has taken passages from Eliâ word for word, changing them only in so far, as it was necessary to fit them into his duodecasyllabic Metre. See notes 23. 41. 63. 79. 90. In note 48 I have given a passage, part of which is found, word for word, in Bar Zô'bî's metrical grammar.

As regards Bar 'Eb^{h}râyâ, the result is not quite that which I had expected. The K^{e}t^{h}âb^{h}â d^{he}semḥê stands so high above all its predecessors, is so much more worked out, that it is difficult to find out its single parts. And yet there is no doubt, that Eliâ

ܟܬܒ ܒܬܪ ܐܚܕ ܡܢ ܟܠ ܟܬܒ ܕܡܠܦ ܒܗ ܕܪܫ ܒܢ ܡܠܟܘܢ ܕܡܪܕܝܢ. See Martin: de la Metrique chez les Syriens, Leipzig 1879. ZDMG. xxxiv, 509 ff.

a) Severus fol. 44 b mentions a Bar Malkôn: ܡܫܠܡ ܒܪ ܐܢܫ ܕܡܪܕܝܢ ܐܝܟ ܕܐܬ ܒܬܠܡܝܕ ܠܘܟ ܕܫ ܒܬ ܒܫܘ ܐܝܟ ܕܐܬ ܒܬܠܡܝܕ ܕܡܒܘܚ.

has worked here before him. (Compare the chapter on the letters which interchange with one another.) From this point of view I have cited Bar ʿEbʰrâyâ. It is possible that in one place he has Eliâ in mind (see note 44). In general compare notes 7 (= Bar Zôʿbî) 13. 50. 58 &c. &c. Curious is here the part that Severus plays. In note 95 I have called attention to two chapters in the metrical grammar, which have very striking resemblance with a passage from Severus there cited. See also note 32.

Of later Grammarians Amira (Grammatica Syriaca, sive Chaldaica, Rome 1596) has made use of Eliâ (see notes 9 and 34) and Abraham Ecchelensis (see notes 53 and 54). The last of which I am sorry not to have been able to make use of. It does not exist in the Berlin Royal library.

My text is taken chiefly from Ms. Sachau 306. For the introduction, which I found only partly in one of the Mss. here, I have been able, through the kindness of Dr. Peiser, to make use of Ms. Brit. Mus. add. 25876. I have not thought it worth while to give a translation of that part of the Grammar which merely enumerates the forms. The numbering of the chapters is my own.[a]

It is my pleasant duty here, to thank my revered teacher Prof. Dr. Sachau for the interest he has shown in my studies, and

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a) In the grammar of Bar Zôʿbî there are certain extracts apparently from a work of Eliâ of Ṣôbʰâ (fol. 18 b) ܕܡܪܝ ܐܠܝܐ (sic!) ܡܕܒܪܢ ܥܡ ܚܙ، ܕܠܐ ܡܫܬܘܬܦ ܠܗܘܢ ܐܝܟ

the helping hand, he has been ever ready to lend me, during my stay here in Berlin. Nor can I omit to thank Prof. Dr. Schrader and Dr. Steinschneider, for the readiness with which they have sought to further my studies. To the Royal Library in Berlin my thanks are due for the extreme liberality which its officers have shown in allowing the unlimited use of their manuscript treasures.

Berlin, March 7, 1886.

R. J. H. G.

THE MANUSCRIPTS.

Ms. Sachau 306, on cotton paper, folio, consisting of 127 leaves. There are, in addition, 5 detached leaves, which I believe to have originally belonged to the volume. The kurrâs were formerly 14 in number. The numeration of the kurrâs is with red and black ink, at the beginning and end of each kurrâsah. The divisions, even the smallest, are written in red ink. Many leaves are much stained through wet—especially the lower part. This manuscript is written in a good modern Nestorian hand—mostly carefully punctuated—by a Deacon Suhru[a] (fol. 111 a) son of the deacon Juḥanân from (the convent?) of Be(i)t^{h} Gûd^{h}u[b], under the jurisdiction of Gâzart^{h}â Zab^{h}daita (Be(i)t^{h} Zab^{h}dê)[c] in the neighbourhood of Mosoul (fol. 124 a); and was finished towards the end of Elul on a Thursday morning, in the year ܐܫܟܘ A. Gr. = 1735 A. D.

The volume contains:

On the outward page of the first leaf some carelessly written Syriac-Caršunic glosses, some of which can with difficulty be read ܫܟܪ [ܫܟ] الشكر. ܐܠܗܐ الله. ܡܪܝܐ الرب. ܫܪܝܬܐ الابدى. ܬܩܝܠ الثقيل. ܓܫܡ الجسم. ܚܟܡܬܐ الحكمة. They seem to be taken form the كتاب الترجمان of Eliâ of Nisibis (Mss. Sachau 101. 102. 105)

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a) Perhaps = Σευῆρος. Wright, Cat. 80 col. 2^{b}.

b) Wright, l. c. 707 col. 2.

c) بازبدى B. O. iii^{2}, p. dccxxxiii. Rosen and Forshall p. 60 c. 1. Hoffmann: Persische Märtyrer p. 23.

I. fol. 1 b—9 a Grammar of Eliâ of Ṣobʰâ.

II. fol. 9 a—11 a Grammar of Juḥanân bar Zôʿbî: following directly upon the preceeding, without any special heading; beginning ܟܬܒܐ ܕܢܦܠܚܢ ܠܡܠܦܢܐ ܕܥܡ ܡܘܕܥܢܘܬܐ ܕܡܫܟܚܬ ܠܗ ܡܢ ܒܪ ܐܢܫ. ܠܗ ܡܢ ܒܪ ܐܢܫ ܕܢܦܠܚ ܟܬܒܐ ܕܡܫܟܚ ܠܗ ܡܢ ܒܪ ܐܢܫ. Subscription ܫܠܡ ܗܘ ܠܟܬܒܐ ܕܢܦܠܚ ܡܢ ܡܠܦܢܐ ܠܡܠܦܢ ܥܡ ܡܘܕܥܢܘܬܐ ܕܡܫܟܚ ܠܗ ܡܢ ܒܪ ܐܢܫ ܕܢܦܠܚ ܟܬܒܐ ܕܡܫܟܚ ܠܗ ܡܢ ܒܪ ܐܢܫ (?)[a] ܕܢܦܠܚ ܟܬܒܐ ܕܡܫܟܚ ܠܗ ܡܢ ܒܪ ܐܢܫ ∴ ܟܬܒ ܫܡܥܘܢ ܒܪ ܚܝܠܐ ܕܡܠܦܢ ܥܡ ܡܘܕܥܢܘܬܐ ܕܡܫܟܚ ܠܗ ܡܢ ܒܪ ܐܢܫ.

III. fol. 111 b—118 b. Metrical grammar of Juḥanân bar Zôʿbî. Beginning: ܐܠܗ ܕܒܪ ܟܠ ܡܠܝܢ ܥܠ ܟܠ ܡܕܡ ܕܢܦܠܚ ܟܬܒܐ ܕܡܫܟܚ ܠܗ ܡܢ ܒܪ ܐܢܫ. ܠܗ ܡܢ ܒܪ ܐܢܫ ܕܢܦܠܚ ܟܬܒܐ ܕܡܫܟܚ ܠܗ ܡܢ ܒܪ ܐܢܫ.

IV. fol. 118 b—120 a. Philosophical explanations; beginning ܟܬܒ ܟܬܒ ܟܬܒ ܕܠܐ ܟܬܒ; under the following headings: ܕܢܦܠܚ ܡܢ ܡܠܦܢܐ. ܕܥܡ ܡܘܕܥܢܘܬܐ. ܕܡܫܟܚ ܠܗ ܡܢ ܒܪ ܐܢܫ.[b]

a) In red ink above the line.

b) Comp. Ms. Sachau 72.

V. fol. 120a. On the four chief interpunctuation marks. Fol. 119 Mâr(i) Abbâ ḳâṭ^{h}ôlîḳâ is mentioned. Subscription ܫܠܡ ܗܘܐ ܕܟܬܒ ܐܝܡܐ ܕܥܠ ܟܠ ܚܕ ܡܢ ܐܢܘܢ ܕܩܪܐ ܒܗ ܠܥܠ ܡܢ ܕܐܡܪ ܒܫܡ. Following in very minute script: ܐܬܒܪܟ ܡܢ ܒܥܐ ܠܡܫܐܠ ܒܫܡ ܡܪܝ ܐܠܗܐ ܕܟܠ ܒܪܝܬܐ ܕܐܬ ܒܗ ܚܝܐ ܘܢܫܡܐ ܕܟܠ ܒܪ ܐܢܫ ܕܐܬ ܒܗ ܢܫܡܬܐ ܘܪܘܚܐ ܕܐܬ ܒܗ ܢܦܫ ܘܪܘܚ ܘܒܪ ܐܢܫ ܕܐܬ ܒܗ ܚܝܐ ܘܢܫܡܬܐ ܘܪܘܚ ܘܢܦܫ

measures[a] commencing: ܐܝܟ ܕܐܡܪ ܡܪܝ ܥܠ ܟܠ ܡܕܝܢܬܐ ܘܥܡܡܐ (sic!) ܕܐܬܝ ܠܗ ܠܡܫܝܚܐ ܘܠܟ.

IX. fol. 124 b. ܡܐ ܕܐܡܪ ܡܪ ܐܝܘܒ ܠܒܪ ܡܠܟܐ.

X. fol. 124 b. ܐܝܟ ܕܐܡܪ ܐܒܪܗܡ ܠܣܪܐ—on childbirth.

XI. fol. 124 b. ܡܐ ܕܐܡܪ ܐܒܪܗܡ.

XII. fol. 125 a—126 b. On the different uses which can be made of each letter by Kâmis m°nâhâ bar Ḳard°hâ of Arbê(i)l.[b] Beginning: ܐܝܟ ܕܐܡܪ ܡܪ ܐܒܪܗܡ ܒܪ ܩܪܕܚܐ ܕܐܪܒܝܠ ܒܟܬܒ ܠܫܡܫ ܒܪ ܡܢܚܐ ܕܐܡܪ ܠܗ ܡܪ ܫܡܫ ܒܪ ܡܢܚܐ ܕܐܡܪ ܠܐܒܪܗܡ ܒܪ ܬܪܚ ܕܐܡܪ ܠܢܚܘܪ ܒܪ ܐܒܪܗܡ.

XIII. On the first of the unbound leaves a computation of the mohammedan months and years ܕܐܡܪ ܡܪ ܐܒܪܗܡ ܒܪ ܡܢܚܐ ܕܐܪܒܝܠ ܒܟܬܒ ܠܫܡܫ ܒܪ ܡܢܚܐ; on which follow the names of the mohammedan months, and a second computation.

XIV. An extract from the Uṣûl eddin of ʿAbʰdîšôʿ bar B°rîkʰâ:[c] ܡܐ ܕܐܡܪ ܡܪ ܐܒܪܗܡ ܒܪ ܡܢܚܐ ܠܐܚܕ ܡܢ ܐܝܓܪܬܗ ܕܐܪܒܝܠ. On the other side of the page some writing has been erased, to make room for a labyrinth which covers the greater part of the page, and which is meant to represent the walls of Jericho.[d] The next two leaves show on the second page a number of circles into which writing is interwoven in a curious manner. The first contains the names of the human senses, the second a ܐܝܟ ܕܐܡܪ ܡܪ ܐܒܪܗܡ ܒܪ ܡܢܚܐ the third and fourth ܒܪ ܡܠܟܐ and ܕܐܡܪ ܠܐܒܪܗܡ

a) Compare the edition of Lagarde: Vet. Test. ab Orig. recen. &c. 1880. In Ms. Sachau 70, fol. 87[b] is a piece on the greek accents.

b) Mss. Sachau 60. 61. B. O. iii, p. 256.

c) The well known author of the Catalogue in B.O.iii. اصول الدين = k°tʰâbʰâ dʰemargânîtʰa ibid. p. 360.

d) See quite a similar representation in Ḳazwîn ed. Wüstenfeld, ii, p. 406.

with directions for their use. On the third page a list of the stones in Aarons breastplate:[a] [ܟܬܒܐ] ܐܝܢ ܫܡ ܕܐܒ ... Then follow again the Arabic months, the number of their days, and a computation of the ... On the other side of the page another large circle with circles interwoven, upon which pious sayings and wishes are written. Leaves 4 and 5 contain a short explanation of the occasion for which most of the Psalms were composed—introduced with ... On the second page of the fifth leaf a direction for making ink ... On the last page of the Ms. some pious verses in a careless hand.

Ms. Sachau 5. Paper, quart, written in a large modern nestorian hand. There were originally 12½ kurrâs of 10 pages each, with alternately 18 or 19 lines to the page. The divisions are marked in exceedingly large red letters. The number of each kurrâsah is given in red and black letters at the beginning and end. The binding is made up of leaves which, I believe, have been taken from Ms. Sachau 167. The Ms. is divided into two parts by a double pagination. Following leaves are wanting from the first part: fols. 1—4 a, 10, 39, 46; from the second: fols. 21—27 (excl.)—fol. 1 is in tatters; p. 57 has been left out by mistake. The Ms. has been written by one Šem'ôn telkep^{h}nâyâ bar Paṭrôs; and contains

A. I. fol. 4 a—9 a. Imperfect at the beginning, ..., conjugation of the verb ... Subscription: ...

II. fol. 9 b—56 b. Grammar of Eliâ of Ṣôb^{h}â. On fol. 51 a

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a) Extract from Lagarde: Praetermissorum libri duo p. 93, 91—98.

on the margin, in a stiff and inelegant hand: (sic) ... (?) ... (R. ...). Subscription: ...

B. III. fol. 1—14 b. Homoeonym Lexicon.[a] fol. 1 a some Arabic writing which I do not make out. fol. 1 b ... Caršunish: ... الكتاب فى ..... المشابها فى المعنة. Subscription: ...

IV. fol. 14 b—30 a. Explanation of the difficult words in the foregoing: ...

V. fol. 30 a—38 a. Attached to the preceeding, and without any separate heading, a second list of words with explanations. Beginning: ...

VI. fol. 38 a—45 b. A third list, without heading. Beginning: ... fol. 44 b—45 middle seems to be an addition in a later hand. Subscription: ... On fol. 46 a is a large cross, covering the page صليب المشيح الشاهر. On the sides a good deal of arabic:

يبقى الخط منى فى الكتابى
اليد منى فى الترابى

a) This, and the following, have been edited by Hoffmann in the Opuscula Nestoriana.

لست اعرف فى ثاوابى (Read ثوابى)
لما ينشهر اماع رابانى (مع ربانى(?) Read) كتابى

&c. &c. Upon which some syriac verses follow; underneath the cross ܐܢܐ ܗܘ ܕܥܒܕ ܡܫܝܚܐ ܕܥܠ ܥܘܕܪܢ.

VII. fol. 46b—52a. Mâr(i) Ja'kôb[h] of Baṭna (S[e]rug[h]) on Exile[a] in duodecasyllabic metre. Superscription: ܡܐܡܪ ܚܕ ܕܡܪ ܝܥܩܘܒ ܡܢ ܒܛܢܐ ܕܣܪܘܓ ܥܠ ܓܠܘܬܐ. Subscription: ܫܠܡ ܡܐܡܪ ܕܡܪ ܝܥܩܘܒ ܡܢ ܒܛܢܐ ܕܣܪܘܓ ܥܠ ܓܠܘܬܐ ܒܥܘܬܗ ܒܫܠܡܐ ܐܡܝܢ (?).

VIII. fol. 52a—58b. Chronological notices taken from Eusebius of Caesarea.[b] Superscription: ܫܠܡ ܡܢ ܚܕ ܣܦܪ ܕܐܝܣܛܘܪܝܐ ܕܩܝܣܪܝܐ ܕܥܒܕ ܐܘܣܒܝ ܥܠ ܡܫܝܚܐ ܕܐܬܝܠܕ ܒܒܝܬ ܠܚܡ ܒܫܢܬ ܬܠܬ ܡܐܐ ܘܫܒܥܝܢ ܘܬܪܬܝܢ ܠܐܓܪܣܛܘܣ. fol. 58b ff. does not seem to belong to this. It seems to be a compilation, made by the writer of the Ms., from other chronicles[c]—especially from that of Eliâ of Ṣôb[hâ],[d] who is often mentioned as authority. The sections are introduced by: ܫܢܬ ... ܠ. Beginning: ܒܪܫ ܥܒܕ ܐܠܗܐ ܫܡܝܐ ... ܐܝܟ ܕܐܝܬ ܠܝ ܝܕܥܬܐ ... ܫܢܬ ... ܠ. Subscription of the whole book: ܫܠܡ ܕܒ ܡܠܐ ܠܒ.

a) Comp. Wright: Catalogue of syriac Mss. &c. p. 819.

b) Comp. Ms. Sachau 130. Wright, p. 1039 ff.

c) For similar compilations see Wright, l. c. p. 1040 ff.

d) See Fried. Baethgen: Fragmente syrischer und arabischer Historiker Leipz. 1884.

Ms. Sachau 216. Large folio, written in a good modern nestorian hand on european paper, bearing the water mark: F. F. Palazzoli, contains 24 kurrâs, and six leaves of kurâsah 25. It has evidently been written in haste, as the text shows many gaps. In a number of places the Ms. is somewhat unreadable, having fallen into the Tigris on its way to Berlin. The writer names himself: P^{h}ransî bar Gîwargîs bar Jausep^{h} bar Gîwargîs of Be(i)t^{h} Mere in the neighbourhood of Tell-kêp^{h}. He finished his work on Sunday evening the 6th of Tešrîn (')Ḥ^{e}rai 1882. The volume contains:

I. fol. 5b—31a. Grammar of Eliâ of Ṣôb^{h}â.

II. fol. 31a—215b. Grammar of Juḥanân bar Zô'bî. Superscription: ܟܬܒ ܚܟܡܬ ܡܪܝ ܝܘܚܢܢ ܒܪ ܙܘܥܒܝ ܕܡܢ ܒܝܬ ܡܠܦܢܐ ܕܡܕܝܢܬ ܐܡܝܕ (!) ܕܟܠܗ ܐܝ ܒܝܬ ܡܪܝ ܕܡܫܝܚܐ ܒܫܡ ܕܐܠܗܐ ܚܝ ܘܩܝܡ. Subscript.: ܫܠܡ ܟܬܒ ܚܟܡܬ ܡܪܝ ܝܘܚܢܢ ܒܪ ܙܘܥܒܝ ܕܡܢ ܒܝܬ ܡܠܦܢܐ ܕܡܕܝܢܬ ܐܡܝܕ ܒܫܠܡ. ܡܫܒܚ ܠܐܠܗܐ ܕܟܠ ܫܒܚ ܘܡܫܒܚ ܠܡܪܝ ܡܫܝܚܐ ܒܟܠ ܥܕܢ.

III. fol. 215b—226a. Metrical grammar of Juḥanân bar Zô'bî.

IV. fol. 226a—226b. On the four chief interpunctuation signs.[a]

V. fol. 226b—231a. Explanation of philosophical terms; commencing: ܟܬܒ ܚܟܡܬ ܡܪܝ ܝܘܚܢܢ ܒܪ ܙܘܥܒܝ ܕܡܢ ܒܝܬ ܡܠܦܢܐ ܕܡܕܝܢܬ ܐܡܝܕ ܒܫܡ ܕܐܠܗܐ ܚܝ ܘܩܝܡ.

VI. fol. 231a—235a. Explanation of the ten categories; beginning: ܟܬܒ ܚܟܡܬ ܡܪܝ ܝܘܚܢܢ ܒܪ ܙܘܥܒܝ ܕܡܢ ܒܝܬ ܡܠܦܢܐ ܕܡܕܝܢܬ ܐܡܝܕ ܒܫܡ ܕܐܠܗܐ ܚܝ ܘܩܝܡ.

VII. fol. 235a—240b. Conjugation of the verb ܐܬܐ. Subscription: ܫܠܡ ܟܬܒ ܚܟܡܬ ܡܪܝ ܝܘܚܢܢ ܒܪ ܙܘܥܒܝ ܕܡܢ ܒܝܬ ܡܠܦܢܐ ܕܡܕܝܢܬ ܐܡܝܕ ܒܫܡ ܕܐܠܗܐ ܚܝ ܘܩܝܡ. ܡܫܒܚ ܠܐܠܗܐ ܕܟܠ ܫܒܚ ܘܡܫܒܚ ܠܡܪܝ ܡܫܝܚܐ ܒܟܠ ܥܕܢ.

a) Compare note 94.

ܫܡܥ ܕܝ ܡܢ ܒܝܬ ܡܫܝܚܐ ܘܡܢ ܒܝܬ ܡܫܡܫ[a]ܐ ܕܐܠܗܐ ܕܝ ܒܝܬ ܡܫܝܚܐ ܘܡܢ ܒܝܬ ܡܫܡܫ ܕܐܠܗܐ[b]. Upon this follows a doxology. fol. 241 a: ܐܝܬ ܒܗ ܡܫܬܒܚ ܠܗ ܥܡ ܟܠ ܕܝ ܫܦܪ ܠܗ ܒܫܒܚܐ ܘܒܬܫܒܘܚܬܐ ܘܒܬܘܕܝܬܐ ܘܒܫܘܒܚܐ ... ܐܡܝܢ. fol. 241 b: ܡܫܬܒܚ ܒܫܡܗ ܕܡܪܝ ܟܠ ܒܪܝܬܐ ܘܡܫܒܚ ܠܗ ܟܠ ܕܝ ܒܫܡܝܐ ܘܒܐܪܥܐ ... ܘܡܢ ܒܝܬ ܡܫܝܚܐ ܘܡܢ ܒܝܬ ܡܫܡܫ ܕܐܠܗܐ[c] ... ܐܡܝܢ. ܐܡܝܢ ܐܡܝܢ. ܐܡܝܢ ܐܡܝܢ[d]. ... ܐܡܝܢ[e] ... ܐܡܝܢ ... ܐܡܝܢ ... ܐܡܝܢ

ܡ. ܟܬܒܗ ܦܩܪ ܐܬܪܗ ܥܠ ܟܠ ܡܕ ܡܛܪ
ܒܥܠܝܢ ܐ ܫܡܐ ܕ ܒܥܠܝܢ ܕ ,ܐܘ ܟܘܪܣܝ
ܕܟܪ ܠܗ ܟܬܒܗ ܟܘܝ ܕܒ ܟܝ ܒܒ ܕ.
ܕܒ ܟܘ ܒܝ ܕ ,ܡܘܝܐ ܕܡ ܠܡܐ ܠ ܟܬ ܟܝ
ܕܒ ܡܬܠܫܡ ,ܡܘܝ ܕܡ ܠܡ ܠ ܫܡ ܟܝ
ܕܒ ܒܡ ܟܠ ܕ.

Upon this there follows a number of pious wishes etc., which I do not find necessary to transcribe here.

The Syriac translation of Dionysius Thrax I have made use of in Ms. Sachau 226.[a] This is quart, containing 9 kurrâs of 10 pages each: the Ms. however commences on fol. 4 b. It is written on European paper (water mark: Isidoro Moro Ceneda) in a recent Nestorian hand; according to Prof. Sachau[b] in Alḳôš in the year 1881(?) by one Elyâs Homo[c] of Alḳôš. fol. 42b: ܡܠܦܢ ܟܠ ܕ ܫܡ ܟ ܕ ܒ ܕ ܟ ܕ ܫ ܕ

ملنه .حصنكه حصعصه نهه ,حز نح حصنكه .كمهه كحصه.

The grammatical parts of the dialogues of Severus of Tagrît^{h} I have read in the incomplete, and hastily written, Ms. Petermann 1:15. This very defective Ms. was written—in a modern Jacobite hand—in the year 2137 gr. Aera = 1826.[a)]

The K^{e}t^{h}âb^{h}â d^{he}nukzê of Jausep^{h} bar Malkôn I have read in the well-known Aristotelian Ms. Petermann 1. 9 written in the year 1260.[b)]

Where I have cited the Lexicon of 'Eb^{h}dok^{h}os[c)] I refer to a recently acquired Ms. which Prof. Sachau, with his usual liberalitly, put at my disposal. The Ms. was written in the year 1791 in a large, clear, and exact Jacobite hand: almost completely punctuated, Rukkâk^{h}â and Kuššâyâ marked by large red blots. On the margin are a number of massoretic and exegetic notes, taken, I believe, from the Auṣar [(']Râzê of Bar ʿEb^{h}râyâ. I have also made use of Ms. Sachau 182 to control the first Ms.[d)]

a) See Kurzes Verzeichniss der Sachau'schen Sammlung p. 32.

b) See Hoffmann: De Hermeneuticis apud Syros Aristoteleis.[2] Leipz. 1873, p. 21. Baethgen: Syrische Grammatik des Mar Elias von Tirhan, Leipz. 1880, p. 3

c) Hoffmann ZDMG. XXXII, 757 writes 'Ab^{h}dok^{h}os. The second Ms. Sachau 'Ab^{h}d^{e}k^{h}os, fol. 63a: but see Payne Smith col. 1310.

d) See Illch: Berichtigungen und Zusätze zum fünften Kapitel der B. H.schen kl. Gramm. Leipz. 1885, p. 2 (Assem. in B. O. III, p. 308 makes ʿEb^{h}. the author of a tract which—to judge from the heading and the example—resembles more one published by Hoffmann in the Opusc. Nest.).

TRANSLATION.

INTRODUCTION.

To the excellent tree which is planted by the river of kindness, which bringeth forth the fruits of righteousness, the leaves of whose excellency do not wither[a]—desirable young man[b], blessed youth, beloved of us, crown of our head—a pious deacon, a ready scribe[c], sustained by the everlasting love of the Lord, thy unworthy Eliâ greets thee in (the name of) the Messiah, who has instructed thee in his teaching, who hath taught thee the secrets of his knowledge, and prayeth, that everything that appertaineth to thee and thine shall be supported as becometh his name, and be carried out to thy profit. And (thus) I say: Thy cherished letter, O beloved one, has reached me—May our Lord preserve thy life!—I rejoiced at its coming, and am thankful to the Lord for thy preservation. I have considered what thou hast written, and that thou hast exhorted and begged me to write on grammatical subjects, that is, on Syriac Orthoepy. But on account of the many worldly affairs (which demanded my attention) I have been hindered, until now, from fulfilling thy wish. (Now) that I have found a little rest, I commence to write in brief, that which thou hast wished, for the recreation of thy brotherliness. I am (however) persuaded, that thou wilt

a) ψ 1, 3.

b) Ezekiel 23, 6.

c) 3 Esdra. VIII, 3. Thus Ms. Sachau 5 and Ms. Brit. Mus. It is unusual, however for a writer to praise himself in this way.

(also) find excellent and praiseworthy[a] things in such, of which I have made no mention, having to desist from a lengthy exposition.

Relying upon the might of our Lord Jesus, the Messiah, I commence to write the Syriac Orthoepy[1] composed by Mâr(i) Eliâ, Metropolitân of Ṣôbʰâ and of Armenia. O Lord sustain me! and bring me, through thy mercy, to the completion (of this book). Amen.[b]

CHAPTER I.

I commence with the letters of the Alphabet. One must know, that the beginning and foundation of orthoepy and orthography are the written letters, such as are called kᵉtʰîbʰâtʰâ.[2]

Among the Greeks their number is twenty-four; among the Romans—as Jaʿḳôbʰ 'Urhâyâ has shown in his tûrâṣ mam(l)lâ[3]—twenty-three; among the Copts thirty; among the Armenians thirty-six; among the Hindus fifty-two. All these nations write and read all words that are written for them, [simply] by writing their letters, without (feeling the nead of) explanatory points. But the Hebrews, Syrians, Persians, Kušites, Elamites[4], Medes, Phoenicians, Alani, Arabians, and other (nations) unknown to us, have not enough letters to express the words which they write, i. e. which they write in their language, and to read them, as they are, rightly. On that account they were compelled to place points over the letters, so as to distinguish the vowels and words[5] from each other.

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a) Mᵉšabbᵉkʰânyâtʰâ, the Ms. has plainly Mᵉsabbᵉlânyâtʰâ which I do not understand.

b) B: Relying upon the divine might and faithfulness, I begin to write the orthoepy of the Aramaic i. e. of the Syriac language, and (?) the book of Mâr(i) Elia, Metrop. of Nisibis. Letter to him who put a question to him. Lord! Sustain me! Amen!—C: In the name of our Lord, and in the (name) of God we begin to write the first book of the Grammar written by the Bishop Eliâ, Metropolitan of Ṣôbʰa; and another book (composed) by Rabbân Juḥanân bar Zoʿbî.

On that account (too), they are only able to read correctly either by an act of divination, or by tradition, or by means of much toil.[6]

The letters of the Syriac alphabet are (in number) twenty two.[7] Following in their order: Àlap^{h}, bê(i)t^{h}, gâmal, dâlat^{h}, hê, wau, zain, ḥê(i)t^{h}, ṭê(i)t^{h}, yûd^{h}, kâp^{h}, lâmad^{h}, mîm, nun, semḳat^{h}, ʿê, pê, ṣâd^{h}ê, ḳôp^{h}, rîš, šin, tau. Of these[8], some are pronounced by means of the throat and the root of the tongue; such are four: âlap^{h}, hê, ḥê(i)t^{h}, ʿê; some, again, by means of the middle of the tongue and the palate; such are three: gâmal, kâp^{h}, ḳôp^{h}; some, in that the tongue is at rest, and the mouth open; such are two: wau, yûd^{h}.[9] One is pronounced through the middle of the tongue and the upper part of the palate; such a one is lâmad^{h}.[10] Four are formed by (a forcible emission of) breath. These are called sibilants, because, through them, one is able to hiss, as long as the breath lasts. Such are zain, semḳat^{h}, ṣâd^{h}ê, šin.[11] One is pronounced by the extreme part of the tongue and the lower teeth; —namely rîš.[12] Three are formed by the extreme part of the tongue and the upper teeth; namely: dâlat^{h}, ṭê(i)t^{h}, tau. One, further, is pronounced by the extreme part of the tongue, and above the upper teeth—nun. Three are pronounced by the lips: bê(i)t^{h}, mîm, pê.

These, then, are the twenty-two letters; and this is their order, according to the succession of their pronounciation:[13] âlap^{h}, hê, ḥê(i)t^{h}; gâmal, kâp^{h}, ḳôp^{h}; wau, yûd^{h}; lâmad^{h}; zain, semḳat^{h}, ṣâd^{h}ê, šin; rîš, dâlat^{h}, ṭê(i)t^{h}, tau; nun; bê(i)t^{h}, mîm, pê. Such is their order according to the natural pronounciation of the consonants. But, among all nations possessing a written language,[14] their order as written letters is different from that according to their pronounciation. And with good reason has this been so arranged by our forefathers. For were they, as written letters, arranged according to their pronounciation, it would be difficult for the scholars to learn them[a]; for the scholar can impossibly

a) dûrâsâ d^{h}abb^{e}hê(i)n?

read[15] for âlap^h, bê(i)t^h, gâmal, dâlat^h—âlap^h, hê, ḥê(i)t^h, ʿê. (For that reason) âlap^h has been placed as the first letter, because its place of pronounciation precedes that of all the other letters.[16] After it bê(i)t^h has been placed, the pronounciation of which proceeds from the lips, at a distance from the (place of) pronounciation of the âlaph. After it gâmal has been placed, which is pronounced by means of the tongue and the palate, at a distance from the pronounciation of bê(i)t^h. In the same way, one letter has been placed after the other, at a distance from the pronounciation of the preceeding and following letters; in such a way that the reading of their series is made easy for scholars. In such wise they are arranged in all the written languages; for in every language it is difficult—not easy—, if two letters, the places of pronounciation of which are near to each other, follow one upon the other in speaking, without a vowel coming between them; as ḥê(i)t^h, I say, with ʿê or zain with semḳat^h, or gâmal with ḳôp^h.

This, then, suffices on the Pronounciation and Order of the letters.

CHAPTER II.

WE WILL NOW SPEAK ON LETTERS WHICH ARE IN MOTION AND LETTERS WHICH ARE AT REST.[17]

Among the Arabs, the letters which are moved are divided into three classes; among the West-Syrians into five. But among us East-Syrians, they are divided into seven classes,[18] (1) such as are pronounced with z^{e}ḳâp^{h}â, I say, (2) with r^{e}b^{h}âṣâ, (3) with p^{e}t^{h}âḥâ, (4) such as stand before a letter with r^{e}wâḥâ, (5) with ʿelâṣâ, (6) with ʿassâḳâ, and (7) such as stand before a letter with ḥ^{e}b^{h}âṣâ.

(1) Such letters as have z^{e}ḳâp^{h}â are as âlap^h and dâlat^h in ʿâd^{h}âm (man), as lâmad^h and hê in ʿallâhâ (God). (2) r^{e}b^{h}âṣâ as the

âlap^{h} in 'ešâyâ[19], und ḥê(i)t^{h} in ḥelmâ (sleep); (3) p^{e}t^{h}âḥâ as the âlap^{h} in 'allâhâ and the 'ê in 'ap^{h}râ (dust); (4) such as are before a letter with r^{e}wâḥâ, as the âlap^{h} in 'ô (ὦ) and kâp^{h} in 'arkônâ (ἀρχῶν); (5) before a letter with 'elâṣâ as nun in nûrâ (fire), šin in šurâ (wall); (6) before a letter with 'assâḳâ as âlap^{h} in 'ê(i)l, bê(i)t^{h} in bê(i)l; and (7) before a letter with ḥ^{e}b^{h}âṣâ, as âlap^{h} in 'îd^{h}â (hand), dâlat^{h} in ṣaddîḳ (righteous).

One must know, that the expressions allîṣût^{h}â and r^{e}wîḥût^{h}â are used of wau; massâḳût^{h}â and ḥ^{e}b^{h}îṣût^{h}â of yûd^{h}.

The sign of a letter with zeḳâp^{h}â is two points which are placed, one over the other, in a straight line, above the letter. These are (also) called šešlâ d^{h}al^{e}'el[20] (upper šešlâ). The sign of a letter with r^{e}b^{h}âṣâ is two points, which are placed, the one beneath the other, in a straight line, beneath the letter. These are (also) called šešlâ d^{h}al^{e}t^{h}aḥt (lower šešlâ). The sign of a letter with p^{e}t^{h}âḥâ is two points, of which the one is placed above, the other below, (the letter). The sign of wau r^{e}wiḥtâ is one point, placed above (the letter). The sign of wau 'alliṣtâ is a point placed underneath (the letter). The sign of yûd^{h} massaḳtâ is two points placed underneath the preceeding letter. The sign of yûd^{h} ḥ^{e}b^{h}iṣtâ is a point which is placed above (the letter).

Letters at rest[21] are all such as have neither z^{e}ḳap^{h}â, nor ḥ^{e}b^{h}âṣâ, nor p^{e}t^{h}âḥâ; as lâmad^{h} in malkâ (king), bê(i)t^{h} in b^{e}râ (son). In the same manner every wau with r^{e}wâḥâ or 'elâṣâ, and every yûd^{h} massaḳtâ and ḥ^{e}b^{h}iṣtâ is called (at rest); as wau in 'ô, hû (he) ṣ^{e}b^{h}û (thing), and yûd^{h} in gê(i)r and bê(i)t^{h} (house).

This suffices on letters in motion and at rest.

CHAPTER III.

LET US NOW TREAT OF RADICAL[22] AND SERVILE LETTERS.

Radical letters[23] are such as are never separated from the word, being found in every form in which that word is spoken,

as ʿê, bê(i)t^{h}, dâlat^{h} in ʿ^{e}b^{h}ad^{h} (to make). For, in all the forms in which this word is used, these letters are never wanting. Servile letters are divided into two classes; (1) such as add to the word a (new) meaning, and (2) such as are used only according to custom (without being heard in the pronounciation). Servile letters which add a (new) meaning, are such as wau in ʿâb^{h}ôd^{h}â (maker), kâṭôlâ (killer), nâsob^{h}â (one who takes), which have active meaning; as yûd^{h} in ʿ^{e}b^{h}îd^{h}â, (something made) k^{e}ṭîlâ (killed), n^{e}sîb^{h}â (taken), which have passive meaning; as wau in šuḥl^{e}p^{h}â (change), šugg^{e}nâyâ (alteration), šurtâḥâ (abundance)—which have active as well as passive meaning. So also mîm and nun in m^{e}šabb^{e}ḥânâ (one who praises), m^{e}add^{e}rânâ (helper), m^{e}saiânâ (one who attacks)—which have active signification; mîm and tau in met^{h}ma(l)lânâ (that which can be spoken), met^{h}ʿab^{h}dânâ (that which must be made), met^{h}ḥabb^{e}lânâ (that which is corruptible)—which have a passive signification; and as yûd^{h} and âlap^{h} in allâhâyâ (godly), m^{e}šîḥâyâ (pertaining to the messiah), R(h)ômâyâ, Jaunâyâ; as nun and âlap^{h} in 'arʿânâ (earthly), besrânâ (carnal); and as nun, yûd^{h}, âlap^{h} in'arânâyâ, besrânâyâ, rûḥânâyâ, which (letters) indicate nomina derivata.[24] In the same manner (are servile) âlap^{h} in 'ek^{h}ôl (I shall eat), 'eštê (I shall drink), 'et^{h}bassam (I shall have pleasure), the nun in nê'k^{h}ôl, neštê, net^{h}bassam; tau in tê'k^{h}ôl, teštê, tet^{h}bassam. In the same manner âlap^{h} and tau in 'et^{h}ʿ^{e}b^{h}ed^{h} (it was made), 'et^{h}n^{e}seb^{h} (it was taken), 'et^{h}n^{e}ṣeb^{h} (it was planted)—which indicate a passive perfect (tense); mîm and tau in met^{h}ʿ^{e}b^{h}ed^{h}, met^{h}n^{e}seb^{h}, met^{h}n^{e}seb^{h}—which express a passive present (tense); and (as) nun and tau in net^{h}ʿ^{e}b^{h}ed^{h}, net^{h}n^{e}seb^{h}, net^{h}n^{e}seb^{h}—which indicate a passive future (tense).

Servile letters which are used only according to custom, are divided into such as are generally used, and such as are specially used. Servile letters which are in general use, are such as are expressed in every writing, according to the opinion and custom

of our ancestors: as yûd^{h} in 'et^{h}mâl(i)[25] (yesterday), 'eštᵉḳad^{h}(i)[27] (the year before), mᵉnatmâl(i) (the day before yesterday), menšel(i) (suddenly), R(h)ômâ, 'Antiók^{h}(i).[26] According to the custom of our forefathers, such are expressed in every writing. Servile letters in special use, are such as are added only in the Bible—as ḥê(i)t^{h} and nun[29] in ʿâb^{h}dîn ḥᵉnan (we are making), ḳârê(i)n ḥᵉnan (we are calling), ṣab^{h}ê(i)n ḥᵉnan (we wish). Such are found only in the Bible,[28] according to the custom of the Palestinian Syrians,[31] who translated the Holy Books into the Syrian Language. For they require ḥê(i)t^{h} and nun (to be written) in such words, as one can learn from the old books of the old teachers, who wrote and spoke the Palestinian language. Jaʿḳôb^{h} 'Urhâyâ[30] is of opinion, that the reason why ḥê(i)t^{h} and nun are added in such cases is to differentiate words that are written alike, as ḳârê(i)nan from ḳeryânan (our reading), ṣâb^{h}ê(i)nan from ṣeb^{h}yânan (our wish), bânê(i)nan (we are building) from benyânan (our building), and the like.

This, too, suffices on Radical and Servile letters.

CHAPTER IV.

WE WILL NOW SPEAK OF THE LETTERS WHICH ARE CALLED CASES.[32]

The letters which are called cases are four: bê(i)t^{h}, dâlat^{h}, wau, lâmad^{h}. These letters are called cases[a] because they fall (i. e. they come to stand) before nouns, as one says: bᵉp^{h}ag^{h}râ (in a body) dᵉp^{h}ag^{h}râ, wᵉp^{h}ag^{h}râ, lᵉp^{h}ag^{h}râ; bᵉsusyâ (in a horse) dᵉsusyâ, wᵉsusyâ, lᵉsusyâ; bᵉpaṭros, (with Peter), dᵉpaṭros, wᵉpaṭros, lᵉpaṭros. Of these only two stand before verbs,[33] namely: dâlad^{h} and wau; as one says: daʿᵉb^{h}ad^{h}, waʿᵉb^{h}ad^{h}; wᵉʿᵉb^{h}det^{h}, wᵉʿᵉb^{h}dat^{h}; dᵉneʿᵉb^{h}ad^{h}, wᵉneʿᵉb^{h}ad^{h}. Bê(i)t^{h} and lâmad^{h} never stand before a verb.

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a) German ‚Fälle'. I use the word 'case' for the letter which denotes that case.

One must know that it happens that but one case stands before a word; as one says: ballâhâ, dallâhâ, wallâhâ, lallâhâ; at times two, as when one says: d^{e}b^{h}allâhâ, w^{e}d^{h}allâhâ; at times three, as when one says: bad^{he}lallâhâ, wad^{he}lallâhâ, lad^{he}b^{h}allâhâ; at times all four, as one says: w^{e}b^{h}ad^{he}lallâhâ, w^{e}lad^{he}b^{h}allâha etc.

One must know, that when a case comes before a word, the first letter of which has a vowel—said case is pronounced without a vowel; except where the first letter is an âlap^{h}, whose vowel, then, is thrown upon the case, alike if said case be one letter or more. If now this case comes before a word, whose first letter is vowelless, the case is pronounced with p^{e}t^{h}âḥâ; except when the first letter of the word is an âlap^{h}, as the âlap^{h} in (')nâšâ (man)[34] 'ar'â (land), which causes the preceeding case to become vowelless—be this case one or more. If two cases come before a word, whose first letter has a vowel, the first case is pronounced with p^{e}t^{h}âḥâ, the second is left without a vowel; as one says: wal^{e}ḥakkîmâ, dal^{e}ḥakkîmâ, bad^{he}ḥakkîmâ, lad^{he}ḥakkîmâ. Is, however, the first letter of the word vowelless, then the first case remains, also, without a vowel, the second being pronounced with p^{e}t^{h}âḥâ; as one says: b^{e}d^{h}am^{e}šîḥâ, w^{e}lam^{e}šîḥâ, d^{e}b^{h}am^{e}šîḥâ l^{e}d^{h}am^{e}šîḥâ. If three cases come before a word, whose first letter has a vowel, the first and third cases are pronounced with a vowel, the second, however, with p^{e}t^{h}âḥâ; as one says: w^{e}lad^{he}malkâ, w^{e}d^{h}ab^{he}ṣehyôn, w^{e}d^{h}ab$^{he'}$e(d)tâ. If the first letter of the word be vowelless, the first and third cases are pronounced with p^{e}t^{h}âḥâ, the second vowelless; as one says; lad^{h}eb^{h}am^{e}šîḥâ, wad^{h}eb^{h}am^{e}šîḥâ. If four cases come before a word, whose first letter has a vowel, the first and third cases are pronounced with p^{e}t^{h}âḥâ, the second and fourth (remain) vowelless; as one says: wal^{e}d^{h}ab^{he}zîwâ, wal^{e}d^{h}ab$^{he'}$e(d)tâ, and as in the book [of Samuel][35] wal^{e}d^{h}ab^{he}râk^{h}îl, wal^{e}d^{h}ab^{he}ḳuryâ. If, however, the first letter of the word be vowelless, the first and third case remain without a vowel, the second and fourth are pronounced with

p^{e}t^{h}âḥâ; as one says: w^{e}lad^{h}eb^{h}am^{e}šîḥâ, w^{e}lad^{he}b^{h}aṭ^{e}nânâ, w^{e}lad^{he}-bak^{he}yânâ.

In short[36]—one must know, that every case wich comes before a word, is pronounced, either without a vowel, or with p^{e}t^{h}âḥâ. If, however, the first letter of the word be an âlap^{h}, said âlap^{h} throws[37] its motion or rest on the case preceeding. Two case-letters (both) vowel-less, or (both) pronounced with p^{e}t^{h}âḥâ, do not occur.[38]

One must know, that in the Bible there are certain words which do not follow these rules; as the words: dîšô', daihûd^{h}â, damâ", daihûd^{h}âyê, dad^{h}yâtê(i)ḳê. These (are pronounced in this manner) for reasons otherwise apparent to the discerning.[39] They are not pronounced according to the rules here laid down; for when we say dab^{h}îšô', walîšô', we pronounce the case with p^{e}t^{h}âḥâ (instead of without a vowel). Also when we say baihûd^{h}â, daihûd^{h}â[40], laihûd^{h}â, waihûd^{h}â; and thus when we say baihûd^{h}âyê, daihûd^{h}âyê, laihûd^{h}âyê; and when we say bamâ", damâ", wamâ", lamâ", we pronounce the case before mîm with p^{e}t^{h}âḥâ. When we say: bad^{h}yâtê(ī)ḳê', wad^{h}yâtê(i)ḳê', lad^{h}yâtê(i)ḳê', we pronounce the case before dâlat^{h} with p^{e}t^{h}âḥâ. Only in one place (where this word occurs) do we leave the case before dâlat^{h} vowelless, and that is, in the fourth section of Hosea[a)], where this word occurs thus: w^{e}wad^{h}yâtê(i)ḳê' ʿam 'at^{h}ôrâyê ʿ^{e}b^{h}ad^{h}(u) (and they do make a covenant with the Assyrians) where the wau before the dâlat^{h} of d^{e}yâtê(i)ḳê', is vowelless.

This then suffices on the cases.

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a) 12,2.

CHAPTER V.

WE WILL NOW TREAT OF THE LETTERS WHICH ARE PRONOUNCED WITH RUKKÂḤÂ AND ḴUŠŠÂYÂ.[41]

Such are six: bê(i)t^{h}, gâmal, kâp^{h}, pê, tau. The rules for the placing of rukkâḥâ and ḳuššâyâ in respect to pê, are different to those of the other five—as we will show further on. When one of these five other letters, bê(i)t^{h}, I say, and gâmal, kâp^{h}, pê, tau, stands at the beginning of a word, it is pronounced with ḳuššâyâ, as one says: baitâ (house), gab^{h}râ (man), dînâ (judgement), kâhnâ (priest), tammîmâ (righteous). If a case comes before the word, it causes the first letter of the word to be spoken with rukkâḥâ; as one says: b^{e}b^{h}aitâ, d^{e}b^{h}aitâ, w^{e}b^{h}aitâ &c. If the first letter of the word be a vowelless tau, upon which a dâlat^{h} or tau with vowel and rukkâḥâ follows, and one of the cases comes before the word,—then is the tau at the beginning of the word not pronounced with rukkâḥâ, but with ḳuššâyâ;[42] as we read, watt^{e}d^{h}ûn ʿurlût^{h}â[a] (and uncircumcision shall judge), watt^{e}d^{h}uṣ(i) 'arʿâ[b] (let the earth be glad), w^{e}latt^{e}d^{h}ayâ d^{h}ain^{e}ḳûk^{h}[c] (the breasts which suckled thee), watt^{e}t^{h}ûb^{h}(i) ['arʿâ men ʿaulâ(h)][d] (and the earth shall turn from its wickedness), watt^{e}t^{h}ûb^{h}ûn. If the tau at the beginning of the word be pronounced with a vowel, then with rukkâḥâ, as we say: b^{e}t^{h}ed^{h}murtâ, d^{e}t^{h}ed^{h}murtâ &c. If the first letter of the word be dâlat^{h} or tau with a vowel, before which a dâlat^{h} as case comes, and before this another case—then is the dâlat^{h} which is the case before the first letter of the word, pronounced with ḳuššâyâ; as we say: wad-

a) Romans 2, 27.

b) ψ 96, 11; 97, 1. The Mss. give watt^{e}d^{h}uṣ without yûd^{h}. But comp. Severus and Bar ʿEb^{h}râyâ i, 221, 3.

c) Luke 11, 27. d) According to Bar ʿEb^{h}. i, 221, 3.

d^{e}d^{h}âmê, wadd^{e}t^{h}ed$^{h'}$ôn. If the first letter of the word be vowelless, the case is pronounced with p^{e}t^{h}âḥâ, the first letter of the word with rukkâḥâ; as we say: w^{e}d^{h}ad^{he}yâṣâ, w^{e}d^{h}at^{he}wât^{h}â, w^{e}d^{h}at^{he}-yâb^{h}ût^{h}â. If one of these (five) letters be one of the radical letters of a word, and that word is a noun, as that noun is pronounced, masculine or feminine, singular or plural, or a form ending in nâ, as gab^{h}yâ, gab^{h}yê, g^{e}b^{h}ayâ, g^{e}b^{h}ît^{h}â, gab^{h}yât^{h}â, gab^{h}yaî, gab^{h}yâk^{h}, g^{e}b^{h}aik^{h}ôn—in the same manner is that word pronounced (in respect to rukkâḥâ and ḳuššâyâ) in all other forms and in all the forms with personal suffixes in which these forms occur. Except in a few cases; such as margâ (meadow) mar^{e}g^{h}ê (pl.); ^{c}esbâ (herbs) ^{c}es^{e}b^{h}ê; pelgâ (part), pel^{e}g^{h}ê; zelgâ[43] (splendour), zel^{e}g^{e}ê;[44] gunbâ[45] (theft), gun^{e}b^{h}ê.

If one of these letters belongs to the radical letters of a verb, as it is pronounced in one of the forms of the verb—indicating one of the tenses—in the same manner is it pronounced (as regards rukkâḥâ and ḳuššâyâ) in all the examples of that form and of that tense, and likewise (in all the forms) of that tense with the personal suffixes.[46] Except when the verb indicates the future tense, and the nun at the beginning is vowelless, the letter following pronounced with rukkâḥâ or p^{e}t^{h}âḥâ, or is a ḳ^{e}d^{h}âm alliṣt^{h}â—as n^{e}b^{h}assem, n^{e}g^{h}annê, n^{e}d^{h}abbar, n^{e}k^{h}anneš, n^{e}d^{h}ûn, n^{e}d^{h}ûṣ, n^{e}t^{h}ûb^{h}—in all these verbs, when they occur in the first person, and an âlap^{h} r^{e}b^{h}iṣtâ takes the place of the nûn, the second letter is pronounced with ḳuššâyâ; as: ebbassem, eggannê, eddabbar, ekkanneš, eddûn, eddûṣ, ettub^{h}—and in all that are similar to these.[47] If one of these five (letters) occurs at the end of a word, the letter before which is vowelless, and the letter before this vowelless letter is a ,z^{e}ḳip^{h}t^{h}â, r^{e}b^{h}iṣtâ, or p^{e}t^{h}ihtâ, then is the letter at the end of the word pronounced with ḳuššâyâ; as: ḳâmt, n^{e}ḥa(t^{h})t, š^{e}ḳalt, a(n)t, lait, l^{e}t^{h}aḥt, et^{h}naṣb, et^{h}bark. If the letter before the last be one with a vowel, or be a wau r^{e}wik^{h}tâ, wau alliṣtâ, yûd^{h} mass^{e}kânâ or yûd^{h}

h^{e}b^{h}istâ, then is the last letter pronounced with rukkâḥâ, as: ḥaddet^{h}, n^{e}ḥet^{h}, n^{e}ṣab^{h}, n^{e}ṣûb^{h}, n^{e}ḥûb^{h}, k^{e}nê(i)t^{h}. If the word be a verb, indicating the preterite, either according to the inflection of ʿ^{e}b^{h}ad^{h}, s^{e}g^{h}ed^{h}, 'eḥad^{h}, or 'et^{h}ʿ^{e}b^{h}ed^{h}, when it is used in the first or third singular, masculine or feminine and other letters are added at the end—i. e. the personal suffixes[48]—then is the last radical letter pronounced with kuššâyâ, when it has a vowel, and the preceeding letter is vowelless; as one says, ʿeb^{h}det^{h}, ʿeb^{h}dat^{h}, ʿab^{h}dan &c. Is, however, the last radical letter vowelless, the letter preceeding with vowel—or both letters have vowels, then (is the last radical letter) pronounced with rukkâḥâ, as one says: ʿ^{e}b^{h}ad^{h}t, s^{e}g^{h}ed^{h}t, 'eḥad^{h}t, ʿ^{e}b^{h}ed^{h}ê(i)n, s^{e}g^{h}ed^{h}ê(i)n. If the verb indicates the present tense, it is treated in the same manner in respect to rukkâḥâ and kuššâyâ, when the verb is either of the form ʿâb^{h}ed^{h}, 'âḥed^{h}, met^{h}ʿ^{e}b^{h}ed^{h} or met^{h}n^{e}seb^{h}. If the verb indicates the future tense, it is also treated in the same manner in respect to rukkâḥâ and kuššâyâ, be it of the form ne'bad^{h}, ne'ḥôd^{h} or net^{h}ʿ^{e}b^{h}ed^{h}. Is the verb an imperative, then is the last radical letter pronounced with rukkâḥâ: as ʿ^{e}b^{h}ed^{h}ai(hi)[a], 'aḥôd^{h}ai(hi), h^{e}rôb^{h}ai(hi). But if the verb expresses the persons of the plural (Imperfect) Active, and the letter before the last is vowelless, and before this vowelless letter there is a wau alliṣtâ, then is the last radical spoken with kuššâyâ in the following manner: ʿub^{h}dû(hi), ḥurbû(hi), et^{h}raurbû-.(hi), uḥdû(hi).

One must know, that the tau which occurs after the radicals of a verb, i. e. the personal pronoun of the first person masculine(!), when one letter or two, or more, come after it, is pronounced with kuššâyâ; as one says: ʿ^{e}b^{h}ad^{h}tâk^{h}, s^{e}ʿartâk^{h}, dabbartâk^{h}, &c. If the letter before the tau be yûd^{h} massaḳtâ, it is pronounced with rukkâḥâ, as s^{e}nê(i)t^{h}âk^{h}, s^{e}nê(i)t^{h}â(h), k^{e}rê(i)t^{h}âk^{h} &c.

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a) A for â, see Nöld., Syr. Gramm. § 190 G.

Honain[49] the Physician teaches in his book on the points, that every tau of this (first) person ought really to be pronounced with rukkâḥâ. And, in truth, this is a correct rule, justified by the fact that we, when we say: ʿebʰdetʰ, segʰdetʰ, mešḥetʰ, ḳaddᵉšetʰ, we pronounce the tau with rukkâḥâ. It were proper (therefore) that the tau be also pronounced with rukkâḥâ, where the form receives an increment; in like manner as the tau of the other persons, as it is pronounced when it is at the end of the word, so it is pronounced when other letters are added (to the word). Our teachers, however, have so regulated it that the tau which stands for the first person masculine (!) be spoken with ḳuššâyâ,—even though the rule demand its being pronounced with rukkâḥâ—in order that (those) words in which occurs be distinguished form words which are feminine, as ḳabbeltê(h)[C]nâ (I have received him) from ḳabbeltʰê(h)hî (she has received him) &c. When this tau is the personal suffix of the second person masculine, it is pronounced with ḳuššâyâ, as ʿᵉbʰadʰtân(i) (thou hast made me) &c.; when, however, it is the personal suffix of the feminine, it is pronounced with rukkâḥâ; as one says: ʿᵉbʰadʰtʰân(i) (she has made me) &c.

This, then, suffices on the placing of ḳuššâyâ and rukkâḥâ with respect to these five letters.

CHAPTER VI.

WE WILL NOW TREAT OF THE PLACING OF ḲUŠŠÂYÂ AND RUKKÂḤÂ IN RESPECT TO PÊ, BECAUSE ITS NATURE IS DIFFERENT FROM THAT OF THESE FIVE (PRECEDING).

Pê is pronounced in three different ways:[50] (I) with rukkâḥâ, as pê in napʰšâ (soul), yapʰt (Jephet)[51], nepʰtâl(i) (Naphtali); (II) a little with ḳuššâyâ and in a simple manner,[52] as pê in pagʰrâ

(body), pâthôrâ (table), pîlâsâ (dish); (III) strongly with ḳuššâyâ as pê in pirmâ (πυρεῖον), s°râpâ (seraph), zôpâ (ὕσσωπος). (Pe) is never pronounced with rukkâḥâ at the beginning of a word, nor at the end. If[53] one of the cases occurs before a word, the first letter of which is pê, it does not cause this (pê) to be pronounced with rukkâḥâ, as it does the other (letters). Except in a few places, as in the twelfth section of Exodus[a]: lâ tebhnê (iuhi) bhaphesilthâ (thou shalt not build it of hewn stones). When (pê) occurs as the end-letter of the radicals of a verb, and letters are added to (that verb), i. e. the personal suffixes, in no form is it spoken with rukkâḥâ, but, in all the inflections of the verb is pronounced with ḳuššâyâ.

One must know that there is no pê with rukkâḥâ, which is not vowelless; and no pê with ḳuššâyâ—simple or strong—which has no vowel.[54]

The sign for all letters with ḳuššâyâ is one point placed above the letter; the sign of rukkâḥâ is one point placed beneath the letter; the sign of pê pronounced strongly with ḳuššâyâ is two points placed above it.

In regard to the letters which receive kuššâyâ and rukkâḥâ let this suffice.

CHAPTER VII.

WE WILL NOW TREAT OF THE LETTERS WHICH ARE ABSORBED.

Letters which are absorbed are three: âlaph, yûdh, wau.[56] Each one of these is absorbed in three different ways; they are absorbed either (I) in writing as well as in reading, or (II) absorbed in writing, but expressed in reading, or (III) expressed in writing, but absorbed in reading. Such as are absorbed in writing as well

a) 20, 25.

as in reading, are: the âlap^{h} in b^{e}nâ (he built), ḳerâ (he read), ḥ^{e}zâ (he saw), ḳ^{e}nâ (he bought)—which is absorbed when we say: b^{e}nau (they [masc.] built), ḳ^{e}rau, ḥ^{e}zau, ḳ^{e}nau; b^{e}naî (fem.), ḳ^{e}raî, ḥ^{e}zaî, ḳ^{e}naî.[57] It were proper to add wau or yûd^{h} to the âlap^{h} of these words—when we say b^{e}nau, ḥ^{e}zau &c., just as they are added after lâmad^{h} of šḳal(u), šḳal(i), and after ḥê(i)t^{h} of pḥal(u), pḥal(i), and after dâlat^{h} of ^{e}b^{h}ad^{h}(u), ^{e}b^{h}ad^{h}(i). Such as are absorbed in writing, but expressed in reading, are as âlap^{h} in 'Isrâêl, 'îmâ (he swore), 'îsep^{h} (he borrowed), 'îd^{h}â' (he knew); and as wau in kul (all), meṭul (because).[58] Such as are expressed in writing, but absorbed in reading are as[59] the first âlap^{h} in $^{(')}$nâšâ (man), $^{(')}$râzâ (secret); âlap^{h} in mâ$^{(')}$ (hundred), ṭamâ$^{(')}$ (unclean), sûg^{h}â' (many); as wau in ḳ^{e}ṭal(u), p^{e}lah(u), ^{e}b^{h}ad^{h}(u); as yûd^{h} in baît^{h}(i) (my house), karm(i) (my vineyard), ^{e}b^{h}ad^{h}(i), 'ab^{h}dân(i), barr^{e}k^{h}ân(i), ḳadd^{e}šân(i), barrek^{h}(i), ḳarreb^{h}(i), ḳaddeš(i). The reason (for the absorbtion) of all these is known to the discerning, so that a lengthy exposition, on my part, is unnecessary.

Let this suffice on the letters which are absorbed.

CHAPTER VIII.

IT BEHOOVES[60] US NOW TO TREAT OF THE LETTERS WHICH ARE ASSIMILATED[61] AND SUPPRESSED.[a]

One must know that a letter which is doubled in the middle of a word, when the first is at rest, the second in motion—the first i. e. the letter at rest is assimilated, the second pronounced; as the mîm in sa(m)mânê (spices), 'a(m)mê (people),

a) Eliâ confuses here two different phenomena which I have tried to express by a double translation.

bê(i)t^{h} in a(b)bânê[a] (fruit); nûn in ma(n)nâ, lâmad^{h} in m^{e}k^{h}a(l)lîn (they [masc.] crown), m^{e}k^{h}a(l)lân (fem.); m^{e}ma(l)lîn (they [masc.] speak), m^{e}ma(l)lân (fem.); ḳôp^{h} in m^{e}p^{h}a(ḳ)ḳîn (they are talkative [masc.]), m^{e}p^{h}a(ḳ)ḳân (fem.); rîš in[62] ḥa(r)râ(h) (he has released her), ḥa(r)rân(i) (he has released me); m^{e}ḥa(r)ûn, m^{e}ḥa(r)rân[63]; tau in 'e(t)t^{e}wî (he repented) &c., and as we say: 'e(t)t^{e}sîm (he was placed); 'e(t)t^{e}p^{h}îr (he became angry) &c.; and as we say: wa(l)-lâmek^{h} (and to Lamech); wa(m)maiḳânê (and deriders); wa(m)-m^{e}ramrânê (and contentious ones); and the like. Where dâlat^{h} with ḳuššâyâ follows a tau with ḳuššâyâ and without a vowel—the tau is assimilated; as the tau in 'e(t)d^{e}nî (he came near); 'e(t)d^{e}wî (he was wretched); 'e(t)d^{e}b^{h}ar (he was lead). And where a tau with a vowel and ḳuššâyâ follows a vowelless dâlat^{h}—the dâlat^{h} is assimilated; as the dâlat^{h} in m^{e}ṣi(d)tâ (net); ^{e}b^{h}î(d)ta (deed). Where a ṭê(i)t^{h} follows a vowelless tau—the tau is assimilated, as the tau in 'e(t)ṭayyab^{h} (he was prepared), 'e(t)ṭannap^{h} (he was polluted), 'e(t)ṭarrî (he made a rush), 'e(t)ṭammâ (he became unclean); and where a tau with a vowel and ḳuššâyâ follows a vowelless ṭê(i)t^{h}, the ṭê(i)t^{h} is assimilated; as the ṭê(i)t^{h} in ašle(ṭ)tâk^{h} (he set thee over), ašle(ṭ)tai (hi); ašle(ṭ)tân(i); la(ṭ)tai (hi) (thou [fem.] hast cursed him). Where a vowelless dâlat^{h} with rukkâk^{h}â is followed by tau with a vowel and rukkâk^{h}â, dâlat^{h} is assimilated; as dâlat^{h} in ḥa(d^{h})t^{h}â (new), ha(d^{h})t^{h}âit^{h} (newly), ḥa(d^{h})t^{h}ût^{h}â (novelty). Every vowelless nun, before which is a yûd^{h} ḥ^{e}b^{h}iṣtâ, and after which a tau m^{e}kaššaitâ, is suppressed;[64] as nun in m^{e}di(n)tâ (city), s^{e}p^{h}i(n)tâ (ship). So also, if before the nûn a letter with p^{e}t^{h}âḥâ; as z^{e}b^{h}a(n)tâ (time), ša(n)tâ (year)[b]. When we say y(h)ûd^{h}âyê, r(h)ômâyê, par(h)esiâ,[66] we suppress the hê. And when we say ye(h)bet^{h}, ya(h)b^{h}tê(i)n &c. in all the forms of the perfect in which this word is used we suppress the hê. As also the hê is suppressed

a) Read e(b)bânê as in Payne-Smith, col. 7.

b) B and C add: and when we say 'nâšâ &c.[65]

in the forms of met^{h}îheb^{h}, 'et^{h}îheb^{h}, net^{h}îheb^{h} (i. e. of the 'Ethp^{e}el) when it is vowelless; as we say: met^{h}yâ(h)bîn, met^{h}yâ(h)bâ &c. When, however, the tau has a vowel, then (the pronounciation of the hê) is required; as 'et^{h}îheb^{h}t, 'et^{h}îheb^{h} &c. Lâmad^{h} of (the verb) 'ezal, 'âzel, ne'zal, is suppressed wherever it is necessary according to the inflection of this verb; (that is) where lâmad^{h} has a vowel, the zain before it being vowelless. In such cases the vowel of the lâmad^{h} is thrown upon the zain, and the lâmad^{h} is suppressed; as we say 'eze(l)t^{h} &c. If the zain naturally (i. e. not having received it from the lâmad^{h}) has a vowel, and the lâmad^{h} is vowelless—or both letters have vowels, the lâmad^{h} must then be pronounced, as: 'ezal, 'ezalt &c.

In short[67]—one must know, that a letter is neither absorbed in reading, nor assimilated, nor suppressed, except it be vowelless.

Let this, too, suffice on the letters which are assimilated.

CHAPTER IX.

WE WILL NOW SPEAK OF THE LETTERS THAT INTERCHANGE WITH EACH OTHER.[68]

One must know, that where a kâp^{h} or ḳôp^{h} with a vowel follows a vowelles zain—such a zain is pronounced as semḳat^{h}; as the zain in z^{e}k^{h}aryâ, z^{e}ḳîp^{h}â (cross), z^{e}kîp^{h}ût^{h}â (crucifiction), ʿezḳât^{h}â[69] (rings), z^{e}k^{h}â (he was victorious). Where a vowelless semḳat^{h} is followed by a letter with a vowel and ḳuššâyâ, it is pronounced as zain; as the semḳat^{h} in ʿesbâ (herbs); 'asgâ (make increase), nesgê; nesbet^{h} (I have taken), nesbat^{h}; mesdar (to order), nesdôr; mesgar (to close), nesg^{e}rî(h); kusbart^{h}â (coriander);[70] and all that are like these. Where a vowelless ṭê(i)t^{h} is followed by šin having a vowel, it is pronounced like tau; as ṭê(i)t^{h} in neṭšôn (they will hide), neṭšê, maṭšâît^{h}.[71] Where a vowelless ḳôp^{h} is followed by a letter, having a vowel and ḳuššâyâ, it is pronounced as gâmal;[72]

as ḳôp^{h} in yâḳdâ (burning); yakdânâ; ne'ḳdôn; puḳdânâ; ekbôr (I will bury); wal^{e}meḳb^{e}rân(i)—and all that are similar to these. Where a vowelless dâlat^{h} with ḳuššâyâ is followed by ḳôp^{h} with a vowel, it is pronounced like ṭê(i)t^{h}; as the dâlat^{h} in prôtd^{e}ḳâ (فرستك ambassador) prôtd^{e}kâyê; ḳ^{e}pôtd^{e}ḳâyê.[73] Where ṭê(i)t^{h} without a vowel, is followed by pê m^{e}kaššaitâ—as pê in pag^{h}râ—it is pronounced like dâlat^{h}; as ṭê(i)t^{h} in neḥṭ^{e}p^{h}ûnâk^{h}[74] (they will tear thee away); neḥṭ^{e}p^{h}ân(i); nuṭp^{h}et^{h}â (drop); where a vowelless ḳôp^{h} is followed by a pê having a vowel, it is pronounced like kâp^{h};[75] as the ḳôp^{h} in 'esḳ^{e}p^{h}â (σκόφος); ḳ^{e}p^{h}âsâ (knee); 'et^{h}ḳ^{e}p^{h}es (it was assembled); nezk^{e}p^{h}ôn (they will hang). If a vowelless semḳat^{h} is followed by a pê saggi m^{e}kaššaitâ—as pê in zôpâ—it is pronounced as ṣâd^{h}ê; as the semḳat^{h} of sep^{h}râ[76] (book) (!); s^{e}p^{h}ar ja(m)mâ (sea-shore) (!); where a vowelless gâmal m^{e}rak-kak^{b}t^{h}â is followed by pê m^{e}kaššaitâ,[77] it is pronounced like kâp^{h}; as the gâmal of g^{e}p^{h}ettâ (vine); g^{e}p^{h}ip^{h}t^{h}â[78] (enclosure); g^{e}p^{h}îp^{h}â (crooked). Vowelless šin followed by a letter with a vowel and ḳuššâyâ, is pronounced as the gâmal of the Arabs;[79] as the šin in nešbôn (they will carry into exile); nešgôn (they will go astray); nešdôn (they will throw).

In short—every letter that interchanges with another is vowelless.

Let this, then, suffice on the letters that interchange with one another.

CHAPTER X.

IT BEHOOVES US NOW TO TREAT OF THE TWO POINTS WHICH ARE CALLED S^{e}YÂMÊ,[80] AND WHICH ARE PLACED OVER PLURAL WORDS, IN ORDER THAT WE MAY DISTINGUISH THEM FROM SINGULAR ONES.

I will now say—that these two points are placed over all nouns

in the plural number, be they masculine or feminine; as we place them over (the words): gab^{h}rê (men); nešê (women); ḥ^{e}limê (healthy); ḥ^{e}limât^{h}â (fem.); zaddîkê (righteous), zaddîḳât^{h}â (fem.); ḥamša gab^{h}rîn (five men); ^{e}sar nešîn (ten women); ^{e}srâ zaddîḳîn (ten righteous); ḥamša ḥ^{e}limîn (five healthy); t^{e}lât^{h}â ḳaddîšîn (three holy); t^{e}lât^{h} ḳaddîšân (fem.). They are moreover placed over feminine plural verbs as ^{e}b^{h}ad^{h}(i), ^{a}b^{h}dân &c.; over masculine plural verbs, however,—as ^{e}b^{h}ad^{h}: ^{a}b^{h}dîn; ne^{a}bdôn—s^{e}yâmê are not placed. Moreover, over all masculine plural words which stand in stead of a noun or a verb, s^{e}yâmê are not placed; as one says: ^{e}b^{h}îd^{h}în, ḥ^{e}lîmîn, zaddîḳîn. For, in this case ^{e}b^{h}îd^{h}în, ḥ^{e}lîmîn, zaddîḳîn stand for the passive (participles) "made", "healthy", "righteous". ^{e}b^{h}îd^{h}în, ḥ^{e}lîmîn, zaddîḳîn however, when they signify a number of made things, of healthy persons, of righteous persons, receive s^{e}yâmê.[81] Nouns which have a singular form, but are in reality plurals,[82] as kenšâ (congregation); mašrît^{h}â (camp); ^{a}ammâ (people); si^{a}t^{h}â (crowd); baḳrâ (ox-herd); raḥšâ (reptile); rak^{h}šâ (horse); ^{a}ânâ (sheep); and the like, take partly the (points) s^{e}yâmê, and partly not. They are placed over such (of these) as are not used in any other form but (this) one, as raḥšâ, rak^{h}šâ, ^{a}ânâ. For nouns like these are used in no other but this one form: raḥšâ, rak^{h}šâ, ânâ[a]. Over baḳrâ, however, kenšâ, ^{a}amâ, mašrît^{h}â, si^{a}t^{h}â and the like s^{e}yâmê are not placed, because we say baḳrê, kenšê &c. Over all nouns which are not used in the singular, but, (only) in the plural[83] number, as mayâ (water); d^{e}mayâ (price) s^{e}yâmê are placed. Over nouns which have singular and plural meaning,[84] as š^{e}mayâ, $^{(}$)nâšâ, s^{e}yâmê are not placed. The noun š^{e}mayâ is used in the singular when we say: lâ b^{h}aš^{e}mayâ d^{he}k^{h}urs^{e}yâ(h)u d^{h}allâhâ[b] (not by heaven, for it is God's throne); in the plural number, when

a) B and C: for we do not say: ^{a}ânê, rak^{h}šê, raḥšê. b) Math. 5, 34.

we say: neḥdôn šᵉmayâ wattᵉdʰûṣ(i) 'arʿâ[a] (let the heavens rejoice, and let the earth be glad).[85] The noun (')nâšâ[86] is used in the singular, when we say: lâ tʰeḥdê ʿal (')nâšâ dʰᵉmâetʰ[b] (rejoice not over a man that is dead); in the plural number, when we say: îtʰ (')nâšâ dʰᵉḳâimîn tᵉnân[c], (there are men standing here). Upon such and the like we do not put sᵉyâmê. Upon such nouns that are plural in number, but in their pronounciation resemble singular ones, as ḳuryâ[87] (cities), ḥemrâ (asses), ṭairâ (bird), sᵉyâmê are placed. Upon all words that are written in only one form, and from the pronounciation of which we understand that they are of the plural number[88]—as 'îḳê' (εἰχῆ), dᵉyâtʰê(i)kê' (διαθήκη), ananḳê' (ἀνάγκη)—, sᵉyâmê are not placed. Upon all personal pronouns in the plural number—as hâlê(i)n, henôn &c., sᵉyâmê are not placed. All words, which are neither nouns nor verbs, when the personal suffixes are attached to them—as ʿal, ʿam, meṭul. ṣê(i)dʰ,[89] lᵉwâtʰ, ḥᵉdʰar, (the letters) bê(i)tʰ, lâmadʰ—do not receive sᵉyâmê; for we say: kulhôn, kulhê(i)n, ʿamhôn, ʿamhê(i)n &c. &c.

In short—all words, which, when the personal suffixes are wanting receive sᵉyâmê, (receive them) likewise when these suffixes are added, as (from) bâttê and dârâtʰâ we say bâttain, dârâtʰân, bâttaikʰôn, dârâtʰkʰôn, dârâtʰkʰê(i)n, and the like. If, without the additions, they do not receive sᵉyâmê, then, when these are added, they (likewise) do not receive them; as (from) baitâ, dartâ we say: baitân, baitkʰôn, baithê(i)n &c., and others similar to these.

This, also, suffices, on the two points called sᵉyâmê.

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a) ψ 96, 11. b) ?. c) ?.

CHAPTER XI.

WE WILL NOW TREAT OF THE SPELLING OF THE WORD (COMPOSED) OF SYRIAC LETTERS.[89a]

Every letter which is spoken with z^{e}ḳâp^{h}â and occurs in the middle of a word, is pronounced in spelling with z^{e}ḳâp^{h}â; and so every r^{e}b^{h}iṣtâ (is pronounced) with r^{e}b^{h}âṣâ, every p^{e}t^{h}ihtâ with z^{e}ḳâp^{h}â, every letter before a r^{e}wihtâ with r^{e}wâhâ, every letter before an 'alliṣtâ with '^{e}lâṣâ, every letter before a massaḳtâ with 'assâḳâ, every letter before a ḥ^{e}b^{h}iṣtâ with ḥ^{e}b^{h}âṣâ. If a letter with ḥ^{e}b^{h}âṣâ occurs at the beginning of a word—as yûd^{h} in îd^{h}â, îsô', îzep^{h}, îmâ—it is pronounced in spelling with r^{e}b^{h}âṣâ. A vowelless letter which occurs at the beginning of a word is pronounced in spelling with z^{e}ḳâp^{h}â. Every vowelless 'âlap^{h} which occurs in the middle of a word, is pronounced in spelling with the same vowel as the preceding letter. Every wau r^{e}wihtâ or 'alliṣtâ, yûd^{h} massaḳtâ or ḥ^{e}b^{h}iṣtâ which occurs in the middle of a word, is pronounced in spelling with r^{e}b^{h}âṣâ. Furthermore, every vowelless letter which occurs in the middle of a word, and every letter at the end of a word is pronounced in spelling with r^{e}b^{h}âṣâ.

This, too, suffices on the spelling of the letters.

CHAPTER XII.

WE[90] WILL NOW SPEAK OF GENERAL POINTS[91] OF PUNCTUATION.

These are four (in number): zaugâ, taḥtâyâ, 'elâyâ and pâsôḳâ. (We will further show) in what manner it is proper that each one of them be used.

Zaugâ is put between the members of the commencement (of a sentence), when the protasis is long;[92] as kad^{h} dê(i)n 'et^{h}îled^{h}

îšô' b^{he}b^{h}ê(i)t^{h} l^{e}ḥem daihûd^{h}â: b^{e}yaumai herôdes malkâ.[a] Because the protasis is long, zaugâ is put in the middle of it; that is, after the noun daihûd^{h}â. In the first place on account of the breath, that the reader be not hard pressed because of the length of the sentence; secondly because it is more fitting to place zaugâ after 'îhûd^{h}â than in any other place.

Taḥtâyâ is put when the protasis is ended and the apodosis commences; as: kad^{h} dê(i)n 'et^{h}â îšô' lat^{h}râ d^{he}ḳesrâyâ d^{he}p^{h}ilîpos: m^{e}ša'el(h)wâ l^{e}t^{h}almîd^{h}au(hi) w'emar.[b] Because the word d^{e}p^{h}ilîpos is the end of the protasis, and the word m^{e}ša'el the beginning of the apodosis, it is proper that taḥtâyâ be put after p^{h}ilîpos, in order that it be known that the protasis is at an end and the apodosis commencing.

'Elâyâ is put between the legs[93], i. e. the members of the apodosis, when the apodosis is long, as: hâd^{h}ê d^{h}ê(i)n kulâ(h) d^{h}ah^{e}wât^{h} d^{e}net^{h}mallê medem det^{h}e'mar (mâryâ) b^{he}yad^{h} n^{e}b^{h}îâ. d^{e}hai [Read d^{e}hâ] b^{he}t^{h}ultâ t^{h}eb^{h}ṭan[i] w^{e}t^{h}ê'lad^{h}[i] b^{e}râ: w^{e}neḳrôn š^{e}mê(h) 'ammanu'êl.[c][94]

Pâsôḳâ is put when the sense (of the sentence) is complete; as: h^{e}wâ ramšâ wah^{e}wâ ṣap^{h}râ yâumâ ḥad^{h}.[d] and as: yâumânâ 'am(i) teh^{e}wê b^{he}pardaisâ.[e] When the protasis is incomplete—in that it comes to an end with one clause, zaugâ is not put; but at the end taḥtâyâ is placed and then the apodosis sets in; as: kad^{h} 'al l'ûrešlem: e(t)t^{e}zî'at^{h} kulâ(h) m^{e}di(n)tâ.[f]; and as: wal^{e}yaumâ d^{h}at^{he}lât^{h}â: h^{e}wât^{h} meštût^{h}â b^{he}ḳâṭnê' m^{e}di(n)tâ d^{h}ag^{he}lîlâ.[g] If both protasis and apodosis are incomplete, in that they come to an end with one clause, instead of taḥtâyâ, sâmkâ is put between protasis and apodosis; as: 'ab^{h}râhâm 'auled^{h} lišḥâḳ^{h}); and as: da(n)t tet^{h}ḳ^{e}rê k^{h}ê'p^{h}â.[i] If the protasis be medium, so that it comes to

a) Math. 2, 1. b) Math. 16, 13. c) Math. 1, 23. d) Gen. 1, 5.
e) Luke 23, 43. f) Math. 21, 10. g) John 2, 1.
h) Math. 1, 2. i) John 1, 43.

an end with one clause, the apodosis with two or more, the first clause, i. e. the protasis, is divided off by taḥtâjâ, the other following clauses, which constitute the apodosis, are divided off by elâyâ. At the end of the whole sentence pâsôḳâ is put; as: b^{e}yarḥâ d^{h}ê(i)n daš^{e}t^{h}â·. 'ešt^{e}laḥ gab^{h}rîl mala'k^{h}â·: men l^{e}wât^{h} 'allâhâ·: lag^{he}lîlâ lam^{e}dî(n)tâ d^{h}aš^{e}mâ(h) nâṣrat^{h}.[a]; and as: ḥannânyâ·. mânau d^{e}hâk^{h}anâ m^{e}lâ âṭânâ [b^{he}]lebâk^{h}: datt^{e}d^{h}aggel b^{e}rûḥâ d^{he}ḳud^{he}šâ: wa(t)ṭaššê men kespâ dadd^{e}mê(ih) d^{h}aḳ^{e}rît^{h}â.[b] When both protasis and apodosis are long, then must necessarily the protasis be divided off by zaugâ, at the end of which taḥtâyâ is put; and the apodosis is divided off by 'elâyâ, at the end of which pâsôḳâ is put; as: wah^{e}wâ d^{he}k^{h}ad^{h} sâlḳîn (h)wau šem'ôn kê'p^{h}â w^{e}yûḥanân ak^{h}ḥ^{e}d^{h}â l^{e}haiklâ: b^{e}'eddânâ d^{h}aṣ^{e}lôt^{h}â d^{h}at^{he}šâ' šâ'în·. w^{e}hâ g^{h}ab^{h}râ [ḥad^{h} ḥ^{e}g^{h}îra] d^{he}men k^{e}res 'emê(h): š^{e}ḳîlîn (h)wau (')nâšâ 'ailê(i)n dam^{e}'âd^{h}în w^{e}maitê(i)n w^{e}sâimîn lê(h): b^{e}t^{h}ar'â d^{he}haiklâ d^{he}met^{h}ḳ^{e}râ šappîrâ.[c]

Let this also suffice on the points.

CHAPTER XIII.

LIST OF NOUNS, TOGETHER WITH THE INFLECTION OF THE VERBS BY THE SAME MÂR(I) ELÎA, THE METROPOLITAN.

In the first place one must know, that there are nouns which are used in the singular,[95] but not in the plural; others that are used in the plural, but not in the singular; there are some which are used in the masculine gender, but not in the feminine; others which are used in the feminine, but not in the masculine. Some again are used in the singular and plural, masculine and feminine. Such as are used in the singular, and not in the plural as: š^{e}râr â

a) Luke 1, 26. b) Acts. 5, 3. c) Acts. 3, 1. 2.

(truth); ḳuštâ (truth), 'a(n)tâ (woman). Such as are used in the plural, and not in the singular, as mayâ (water), d^{e}mayâ (price), p^{e}lâtawât^{h}â (πλατεῖα). Such as are used in the masculine, and not in the feminine as; nešrâ (eagle), bâḳâ (knat), ʿûd^{h}â (owl), zaitâ (olive tree), 'arzâ (ceder tree). Such as are used in the feminine and not in the masculine gender, as: s^{e}nûnît^{h}â[96] (swallow),[a] ṣep^{h}râ (bird), tet^{h}â (fig), ʿenb^{e}t^{h}â (grape). Such as are used in the singular as well as in the plural, are as the word ʾnâšâ. Such as are used in the masculine as well as in the feminine gender are as: 'â'ar (ἀήρ), š^{e}mayâ (heaven), šemšâ (sun), rûḥâ (wind), ḥ^{e}mârâ (ass). Such as are used in singular and plural number, in masculine and feminine gender; as the noun: š^{e}mayâ. For when we say: lâ b^{h}aš^{e}mayâ d^{he}k^{h}urs^{e}yâ(h)u d^{h}allâhâ we show (its being used as) masculine and singular. We say also: nehdôn š^{e}mayâ watt^{e}d^{h}ôṣ(i) 'arʿâ—where we show (its being used as) plural; and we say: semḳat^{h} gê(i)r š^{e}mayâ k^{he}mîrâît^{h},[b] and show (its being used in) the feminine gender.

One must know that for the Syriac nouns there are no rigid rules,[97] from which one can learn to form from singular and masculine (nouns), plural and feminine ones. On the contrary, one must learn to understand (the inflection) of allmost all, through means of tradition—with very few exceptions. For the verbs, however, there exist rules, by means of which one can learn their inflexions, the vowel-movements of their letters, the cases when kuššâyâ and rukkâḥâ are made use of. For, as every verb indicating (one) of the tenses is pronounced, (in that form), together with (the forms) to which the personal suffixes are added—in the same manner are inflected all verbs of the same form, denoting the same tense and person.

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a) Jer. 8, 7. b) Math. 16, 3.

NOTES.

1. I have rendered turâṣ mam(l)lâ with ὀρθοέπεια, since Eliâ of Tirhân 4, 17 (compare transl. p. 25 note 2) has taught us the real meaning of these words. Compare also the commencement of Ms. B of Eliâ of Nisibis: d^{e}lešânâ 'ârâmâyâ and of Chap. I— where orthography as well as orthoepie are mentioned (5, 5).[a] It is strange that Baethgen himself (l. c. p. 4) makes use of the senseless expression: "Emendation of the Syriac Language" (Verbesserung der syrischen Sprache).[b] The expression seems to have arisen from a wrong conception of the extent of the grammar of Jacob of Edessa, according to which Wright (Catalogue of the Syriac Manuscripts &c. p. 1168) translates "Emendation of the Mesopotamian Language", although he himself says (ibid.) that it was only "partly with the view of recommending this system (of the vowel-letters) to his countrymen that he composed" his grammar. Abbé Martin (Histoire de la Ponctuation p. 41) translates wrongly: "correction des Šmâhê".[c]

2. ܟܬܒ̈ܐ = γράμματα, ἐγγράματα (Steinthal, Geschichte der Sprachwissenschaft p. 285) comp. A letter of Mār Jacob &c. ed. Phillips p. 15, 5. 16, 6, translation p. 77 note. Eliâ of Tirhân 37, 1. 23, 4, 18. ZDMG. xxxii, p. 486, 16 &c. But Hebrews 5, 12

a) Compare Duval: Grammaire Syriaque p. 70. Severus fol. 44a: ܕܩܘܫܝܬܐ ܕܟܬܒ̈ܐ ܣܘܪܝܝܐ ܘܠܫܢܐ ܣܘܪܝܝܐ.

b) Compare Hoffmann: De Hermeneuticis &c. p. 61.

c) Better Assem. Bibl. Orient. iii, p. 145 "expositio nominum". Comp. P. S., col. 1400.

(Payne Smith col. 1853) = στοιχεῖα. ܣܛܘܟܝܐ = στοιχεῖα (Steinthal pp. 125. 248). Dionysius Thrax 9, 2 γράμματα δὲ λέγεται διὰ τὸ γραμμαῖς καὶ ξυσμαῖς τυποῦσθαι . . . τὰ δι' αὐτὰ καὶ στοιχεῖα καλεῖται διὰ τὸ ἔχειν στοῖχον τινα καὶ τάξιν (comp. Gräfenhahn, Geschichte der Philologie 1843, i, p. 441. Steinthal p. 552).

3. Fully ܟܬܒ ܡܠܠܐ ܕܚܝܢ Wright, Catalogue &c. p. 1168. Compare the authorities there cited, and Eliâ of Tirhân 32, 19. 37, 14. 22, 16. 24, 24. Bar ʿEbʰrâyâ i, 196, 16—20. 246, 18. ii, 7, 3 (where the book is called ܟܬܒ ܫܘܝܐ), B. O. i, 477. Bar ʿAlî in P. S. col. 1535. 1948. Bar ʿEbʰrâyâ, Chron. Eccl. i, 290. 294.

4. This passage is cited by Martin, Journal Asiatique 1869, p. 3. Comp. Bar ʿEbʰrâyâ in Lagarde: Praetermissorum libri duo 248, 26 ܐܝܬ ܒܗ ܡܢ ܟܠ ܡܠܐ ܕܒܪ ܐܢܫ ܕܡܬܚܙܐ ܠܗ ܐܝܟ ܕܡܬܚܙܐ ܠܗ ܠܐ ܐܝܬ ܒܗ ܡܢ ܟܠ ܡܠܐ ܕܒܪ ܐܢܫ. Comp. similar enumerations in Hoffmann: Opuscula Nestoriana 10, 6. Derenbourg: Manuel du Lecteur p. 11. דע והבן כי כל דבור שבעולם בכל הלשונות כולם לשון אשור או יוני או ערבי או טרסי[a] או ארמי או ערבי (?) ושאר כל הלשונות.

5. λέξις comp. Aristotle's definition. Lersch: die Sprachphilosophie der Alten ii, p. 260. Steinthal, pp. 230. 285. The Syriac version of Dionysius uses in this sense the word ܡܫܡܥܘܬܐ (comp. P. S. cols. 246. 1948. Eliâ of Nisibis p. 26, 21). Ms. Sachau 226, fol. 43 a = Uhlig 22, 4.

Λέξις ἐστὶ μέρος ἐλαχιστοῦ κατὰ σύνταξιν λόγου ܡܫܡܥ ܕܠܐ ܡܫܡܥܘܬܐ ܡܫܡܥ ܕܡܫܬܡܥ ܡܫܡܥܘܬ ܡܠܬܐ

6. The source of this seems to be Jacob of Edessa (ed. Wright p. 2) ܠܐ ܡܫܡܥ ܕܡܫܡܥ ܡܢ ܕܡܫܡܥ ܐܝܟ ܕܡܫܡܥ ܠܡܫܡܥ

a) leg. סוּרסי = סרסי ZDMG. xxv, p. 116. xxiii, p. 526.

ܐܡܪ ܡܪܝ ܡܪܝܐ ܡܢܝ ܐܢ ܚܕܐ ܡܠܬܐ ܡܫܬܡܫ
ܒܗ ܐܢ. ܐܡܪ ܡܪܝ ܡܫܘܚܐ ܡܫܬܟܠܚ ܒܟ ܐܢ
ܒܗ ܡܫܬܡܫ ܠܗ ܒܡܠܬܐ ܕܐܬ ܡܫܬܟܠܚ ܒܟ
ܠܐ ܡܫܘܚܐ ܠܗ ܒܡܠܬܐ ܕܐܬ ܡܫܬܟܠܚ ܒܟ
ܡܫܘܚܐ ܠܗ ܒܡܠܬܐ ܕܐܬ ܡܫܬܟܠܚ ܒܟ
ܐܡܪ ܠܗ ܒܡܠܬܐ ܕܐܬ ܡܫܬܟܠܚ ܒܟ. Bar ʿEbʰrâyâ i, 193, 20 ܐܡܪ
ܕܐܬ ܡܫܬܟܠܚ ܒܟ. ܡܫܘܚܐ ܠܗ ܒܡܠܬܐ ܕܐܬ ܡܫܬܟܠܚ ܒܟ
ܐܡܪ ܡܪܝ ܡܪܝܐ ܡܢܝ ܐܢ ܚܕܐ ܡܠܬܐ ܡܫܬܡܫ

7. As regards the number of the letters of the alphabet the native grammarians disagree. Later, the attempt was made (Martin, Journal Asiatique 1872, p. 321) to equal, even to overreach the number in the Arabic alphabet. Bar Zôʿbî counts as many Syriac letters as Arabic, Eliâ of Tirhân (36, 18 ff.) thirty (comp. transl. p. 51 note 1), Bar ʿEbʰrâyâ (i, 194, 5 f. 212, 19) thirty-six. Bar Zôʿbî, after having spoken of Rukkâkʰâ and Quššâyâ adds: fol. 80 a. ܐܡܪ ܡܪܝ ܡܪܝܐ ܡܢܝ ܐܢ ܚܕܐ ܡܠܬܐ ܡܫܬܡܫ
ܒܗ ܐܢ ܐܡܪ ܡܪܝ ܡܫܘܚܐ ܠܗ ܒܡܠܬܐ ܕܐܬ ܡܫܬܟܠܚ ܒܟ
ܡܫܘܚܐ ܠܗ ܒܡܠܬܐ ܕܐܬ ܡܫܬܟܠܚ ܒܟ. ܐܡܪ ܡܪܝ ܡܪܝܐ ܡܢܝ ܐܢ ܚܕܐ ܡܠܬܐ ܡܫܬܡܫ
ܒܗ ܐܢ ..[a] ܐܡܪ ܡܪܝ ܡܫܘܚܐ ܠܗ ܒܡܠܬܐ ܕܐܬ ܡܫܬܟܠܚ ܒܟ
ܐܡܪ ܡܪܝ ܡܪܝܐ ܡܢܝ ܐܢ ܚܕܐ ܡܠܬܐ ܡܫܬܡܫ
ܒܗ ܐܢ

ܗܠܟܬ ܕܐܝܬ ܒܗ ܫܘܐ ܘܠܐ ܫܘܐ ܘܐܝܬ ܒܗ ܫܘܐ ܘܠܐ ܫܘܐ ... ܐ)ܗܠܟ
ܕܐܝܬ ܒܗ ܫܘܐ ܘܠܐ ܫܘܐ ܘܐܝܬ ܒܗ ܫܘܐ ܘܠܐ ܫܘܐ ... ܗܠܟ
ܕܐܝܬ ܒܗ ܫܘܐ ܘܠܐ ܫܘܐ ܘܐܝܬ ܒܗ ܫܘܐ ܘܠܐ ܫܘܐ ... ܗܠܟ
ܕܐܝܬ ܒܗ ܫܘܐ ܘܠܐ ܫܘܐ ... ܗܠܟ ... ܗܠܟ ... ܗܠܟ

The order of the letters according to their pronounciation shows that wau and yôdʰ are to be read here. Bar ʿEb.ʰ i, 195 (comp. Zamaḫšari, l. c.) ܐܐ ܝܘ ܗܗܥܩ ܣܣܛ ܦܦܫ ܟܟܠ ܕܕܒ ܐܪ, comp. Wallin, ZDMG. ix, p. 38 (حروف الجوف); Brücke, Beiträge zur Lautlehre der arabischen Sprache, p. 36 ff.

10. Eliâ seems to have a sound in mind similar to the French "son mouillé", comp. Duval, Gramm. Syr. p. 24. The Arabic Orthoepists reckon ل to those letters, pronounced through the tip of the tongue being laid on the upper teeth (Wallin, ZDMG. ix, p. 18), which are called الحروف الذلقيّة (Wright, Arab. Gramm.² i, p. 4). Stade, Hebr. Gramm. p. 61. Harikma p. 6 מוצא הלמד מקצה הלשון (?الثنايا) נוגע בשרשי השנים המשנים הנקראים בלשון ערבי תנאנא.

11. Bar ʿEbʰ. enumerates but three. To šin he gives a separate place with yôdʰ. Compare Notices et Extraits ix, p. 27.

12. Bar ʿEbʰ. l. c. ܦܦܫ ܥܥܩ ܓ ܗܗܟ ܠܠܓ ܢ; compare Brücke, p. 47.

13. Bar ʿEbʰrâyâ i, 195, 24.

14. Comp. Jacob of Edessa ZDMG. xxxii, p. 485: ܢ.ܚ.ܡ ܣܣܦ. Lagarde: Praetermissorum libri duo 204, 8. ܚܚܢ ܠܠܓ Eliâ of Tirhân 4, 20 (transl. p. 7).

15. Harikma p. 6 ודע כי קשה עליהם הרבה לסמך במלה אחת שתי אותיות שתהיינה ממוצא אחד לקשי הניב [הדבור] בו[a]; compare Eliâ on the same page, l. 18.

16. Harikma p. 6, 4 והאלף הנקראת המזה (همزة) היא אשר מוצאה יותר רחיק מכל אותיות הגרון[b]. ZDMG. ix, 20: اعلم انّ مقتضى القياس ان يعدّ اوّل المخارج الشفتين لاجتماع الشرف بكلا الاعتبارين المشهورين معا اعنى قربه من جانب الفوق ومن

a) See also Bacher: Abraham ibn Ezra als Grammatiker, p. 46.

b) Notices et Extraits, ix, p. 16 فاوّلها الهمزة ومخرجها من اوّل الحلق فما يلى الصدر.

جانب الراس ايضا لكن المصنّف لمّا راى انّ مادّة الحروف الصوت وكان مبدأ الصوت من الداخل اعتبر هنا شرف المبدأ فجعل جانب المبدائيّة اوّلا ومقابله آخرا.

Comp. Steinthal p. 589: Apollonios meint auch, dass die Buchstaben eine bestimmte und vernünftig begründete Reihenfolge (τάξιν ἐν λόγῳ) haben, der gemäss das α voran geht, das β folgt.[a]

17. Comp. Severus fol. 35b. ܗܘ ܕܠܐ ܡܬ ܡܫܬܟ ܚܠܦ ܠܗ ܕܠܐ ܡܬ ܡܫܬܟ ܠܗ ܚܠܦ ܗܘ ܕܠܐ ܡܬ ܡܫܬܟ ܠܗ ܚܠܦ ܗܘ ܕܠܐ ܡܬ ܡܫܬܟ ܠܗ ܚܠܦ ܗܘ ܕܠܐ ܡܬ ܡܫܬܟ ܠܗ ܚܠܦ ܗܘ ܕ[b]ܠܐ ܡܬ ܡܫܬܟ ܠܗ ܚܠܦ ܗܘ ܕܠܐ ܡܬ ܡܫܬܟ ܠܗ ܚܠܦ ܗܘ ܕܠܐ ܡܬ ܡܫܬܟ ܠ[c]ܗ ܚܠܦ ܗܘ ܕܠܐ ܡܬ ܡܫܬܟ ܠ

whole to follow here. Fol. 4a. ܐܝܟ ܕܐ ܐܬܝ ܕܐ ܐܬܝ ܕܐ ܐܬܝ

21. Comp. Amira, p. 32. Eliâ of Tirhân 21, 7; 22, 20; 30, 3: 33, 11 &c. Arabic حرف متحرّكة and حرف ساكنة Wright, Arabic Grammar[2], i, 9, Rem. a. Hebrew: אות נעה and אות נחה. Comp. Bacher: Die Grammatische Terminologie des Ibn Ǵannâḥ, p. 17. ܪܘܚܐ=حركة=תנועה J[e]hûd[h]â Ḥajjuǵ ed. Nutt (Two treatises &c., London, 1870), p. 4: ואומר כי על אודות הנע והנח מן האותיות; ibid. האות הנעה היא אשר יהגו בה באחת משבע תנועות; compare p. 131. Elias of Tirhân (21, 13) uses ܦܬܚܐ ܘܪܘܟܐ ܘܫܘܐܐ for ܦ (ܪܟܐ), for the different pronounciations of the letter ب (ibid. 34, 12), and for the interpunctuation signs (ibid. transl., p. 6, note 3) comp. Duval, Gr. Syr., p. 146.

22. For ܒ ܣܝܡܐ Eliâ of Tirhân (36, 16) ܕ ܡܫܩܐ ܦܬܚܐ, Bar ʿEb[h]râyâ (i, 194, 6, 11) ܒ ܫܘܝܐ ܦܬܚܐ comp. Hoffmann, Gram. Syr., p. 151. Severus (Payne-Smith, col. 755) makes use of our expression; see below. For ܒ ܦܬܚܐ ܡܫܩܐ ܦܬܚܐ comp. Duval, p. 395. Payne Smith, col. 1610. Bar ʿEb[h]râyâ (i, 208, 25) uses ܠ ܒ ܫܘܝܐ. According to Hoffmann (loc. cit.) one can say: ܒ ܫܘܝܐ ܦܬܚܐ. For ܫܘܝܐ ܒ cf. حروف الاصول Mufaṣṣal, p. ١٨٩, 5. רשאר האותיות הן שרשים לעולם. Derenbourg, Manuel, p. 31. M[e]naḥem ben S[e]rug[h] uses: אותיות הנשרשות. Bacher, Terminologie, p. 24. אותיות השרשיות, Harikma, p. 10; also עיקרים Manuel, p. 19. ܒ ܦܬܚܐ ܡܫܩܐ ܦܬܚܐ = الحروف الزوائد Mufaṣṣal, p. ١٧٢, 2, 8. Fleischer, Beiträge, 1863, p. 106 אותיות התוספות Harikma, p. 10. Manuel, p. 190, 23, 24.

23. Severus fol. 9a. ܦܬܚܐ ܕܡܫܩܐ ܕܠܐ ܐܝܬ ܒܗ ܕܡܫܩܐ ܦܬܚܐ. The answer follows our text word for word until ܕ ܦܬܚܐ ܡܫܩܐ ܦܬܚܐ i. e. inclusive the passage on ܦ ܡܫܩܐ ܦܬܚܐ. Severus, however, divides differently into ܦ ܦܬܚܐ ܕ ܦ ܦܬܚܐ ܕ ܦ ܦܬܚܐ ܡܫܩܐ ܦܬܚܐ; though the expression ܦ ܦܬܚܐ does not seem quite strange to him, for fol. 10a we read: ܕ ܦ ܦܬܚܐ.

ܐܝܟ ܕܐܡ ܐܬ ܠܗ ܠܡܪܝ ܥܡ ܐܢܐ ܕܐܡ ܐܬ ܠܗ ܠܡܪܝ ܥܡ ܐܢܐ ܕܐܡ ܐܬ ܠܗ ܠܡܪܝ ܥܡ ܐܢܐ [a]ܕܐܡ ܐܬ ܠܗ ܠܡܪܝ ܥܡ ܐܢܐ (Comp. Jacob of Edessa ed. Wright. pp. 4b. 5b). In another part of the Dialogues (fol. 41 a) Severus speaks of the same subject in a somewhat different form. Fol. 42a, bottom, he proceeds, nearing Eliâ of Nisibis again: ܐܝܟ ܕܐܡ ܐܬ ܠܗ ܠܡܪܝ ܥܡ ܐܢܐ (fol. 42b) ܕܐܡ ܐܬ ܠܗ ܠܡܪܝ ܥܡ ܐܢܐ ܕܐܡ ܐܬ ܠܗ ܠܡܪܝ ܥܡ ܐܢܐ [a]ܕܐܡ ܐܬ ܠܗ ܠܡܪܝ ܥܡ ܐܢܐ ܕܐܡ ܐܬ ܠܗ ܠܡܪܝ ܥܡ ܐܢܐ [b]ܕܐܡ ܐܬ ܠܗ ܠܡܪܝ ܥܡ ܐܢܐ ܕܐܡ ܐܬ ܠܗ ܠܡܪܝ ܥܡ ܐܢܐ ܕܐܡ ܐܬ ܠܗ ܠܡܪܝ ܥܡ ܐܢܐ [c]ܕܐܡ ܐܬ ܠܗ ܠܡܪܝ ܥܡ ܐܢܐ ܕܐܡ ܐܬ ܠܗ ܠܡܪܝ ܥܡ ܐܢܐ [d]ܕܐܡ ܐܬ ܠܗ ܠܡܪܝ ܥܡ ܐܢܐ ܕܐܡ ܐܬ ܠܗ ܠܡܪܝ ܥܡ ܐܢܐ ܕܐܡ ܐܬ ܠܗ ܠܡܪܝ ܥܡ ܐܢܐ [e]ܕܐܡ ܐܬ ܠܗ ܠܡܪܝ ܥܡ ܐܢܐ [f]ܕܐܡ ܐܬ ܠܗ ܠܡܪܝ ܥܡ ܐܢܐ ܕܐܡ ܐܬ ܠܗ ܠܡܪܝ ܥܡ ܐܢܐ ܕܐܡ ܐܬ ܠܗ ܠܡܪܝ ܥܡ ܐܢܐ

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a) P. S. col. 1583. b) Read ܕܐܡ ܐܬ ܠܗ ܠܡܪܝ ܥܡ ܐܢܐ. c) Perhaps ܕܐܡ ܐܬ ܠܗ ܠܡܪܝ ܥܡ ܐܢܐ?
d) Read without ܐ at the end. e) Delete the points!
f) Supply ܕܐܡ ܐܬ ܠܗ ܠܡܪܝ ܥܡ ܐܢܐ.

(fol. 43a) ⁘[a] ... ...

ܡܠܝ ܡܚܘܝܢ ܠܡܕܒܚ ܠܐ ܓܠܠ.
ܠܥܝܢ ܚܫܝ ܡܫܟܚ ܟܠ ܡܕܝܢܬܐ ܟܠ ܡܓܕܢܐ.
ܟܠ ܐܝܬ ܒܠܒܐ ܡܫܬܟܚ ܒܗ ܡܫܡܢܐ.
ܒܟ ܡܚܘܝܢ ܕܐ ܒܠܒ ܠܐ ܡܚܫܒ ܒܟ ܡܚܫܒ:
ܠܡܠܐ ܡܚܫܒ ܐܠܐ ܒܟ ܒܚܫܬ.
ܒܡܐ ܕܐ ܡܠ ܡܫܡܫܚ ܟܠ ܡܕܝ ܒܟ.
ܡܠܐ ܒܟ ܡܚܫܒ. ܡܫܒܚ. ܡܫܒܚ. ܡܫܒ ܒܟ.
ܠܡܠܐ ܡܫܬܡ[a] ܡܫܝܚ:
ܡܠ ܫܒ ܒܟ ܒܟ ܒܡ ܒܡ ܒܟ ܒܟ ܒܡ.
ܡܠܐ ܒܟ ܡܚ ܡܫܬ ܡܚܫܒ ܒܟ ܡܚܫܒ:
ܠܡܫܒ ܒܟ ܡܒ ܒܡ ܒܟ ܡܫܒ.

Bar ʿEbʰrâyâ i, 209, 10. ܡܚ ܒܟ ܡܫܒ ܡܒ ܡܫܒ ܒܟ ܒܟ. ܡܒ ܒܟ ܡܫ ܒܟ ܒܟ ܒܟ ܒܟ. ܒܟ ܒܟ ܒܟ ܒܟ ܒܟ.

Ibid. p. 200, 21. ܒܟ ܡܫܒ ܒܟ ܒܟ ܒܟ ܒܟ

ܟܬܒ̈ܐ ܕܐܦ ܒܗ̇ܘ ܕܐ̈ܝܬ ܒܗ̇ܘ ܕܐ̈ܝܬ ܒܗ̇ܘ ܕܐ̈ܝܬ

ܗܘ ܕܐܦ ܗܟܝ ܠܐ ܐܬܥܒܕ ܐܠܐ ܒܡܥܛ ܒܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܫܢܝ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܫܠܫ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܪܒܥ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܚܡܫ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܫܬ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܫܒܥ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܡܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܫܥ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܥܣܪ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܐܚܕ ܥܣܪ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܬܥܣܪ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܠܬܥܣܪ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܐܪܒܥܥܣܪ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܚܡܫܥܣܪ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܫܬܥܣܪ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܫܒܥܥܣܪ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܡܢܥܣܪ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܫܥܥܣܪ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܥܣܪܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܐܚܕ ܥܣܪܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܬܝܢ ܥܣܪ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܠܬܝܢ ܥܣܪ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܐܪܒܥܝܢ ܥܣܪ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܚܡܫܝܢ ܥܣܪ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܫܬܝܢ ܥܣܪ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܫܒܥܝܢ ܥܣܪ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܡܢܝܢ ܥܣܪ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܫܥܝܢ ܥܣܪ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ 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ܠܗ ܒܫܘܐ ܘܒܡܐܬܡܢ ܘܬܫܥܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܬܫܥ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܬܫܥ ܘܚܕ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܬܫܥ ܘܬܪܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܬܫܥ ܘܬܠܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܬܫܥ ܘܐܪܒܥܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܬܫܥ ܘܚܡܫܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܬܫܥ ܘܫܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܬܫܥ ܘܫܒܥܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܬܫܥ ܘܬܡܢܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܬܫܥ ܘܬܫܥܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܝܡ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܝܡ ܘܚܕ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܝܡ ܘܬܪܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܝܡ ܘܬܠܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܝܡ ܘܐܪܒܥܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܝܡ ܘܚܡܫܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܝܡ ܘܫܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܝܡ ܘܫܒܥܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܝܡ ܘܬܡܢܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܝܡ ܘܬܫܥܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐ ܘܚܕ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐ ܘܬܪܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐ ܘܬܠܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐ ܘܐܪܒܥܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐ ܘܚܡܫܝܢ ܠܚܘܕ ܡܢ ܗܘ 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ܘܬܪܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܪܒܥ ܘܬܠܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܪܒܥ ܘܐܪܒܥܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܪܒܥ ܘܚܡܫܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܪܒܥ ܘܫܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܪܒܥ ܘܫܒܥܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܪܒܥ ܘܬܡܢܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܪܒܥ ܘܬܫܥܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܚܡܫ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܚܡܫ ܘܚܕ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܚܡܫ ܘܬܪܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܚܡܫ ܘܬܠܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܚܡܫ ܘܐܪܒܥܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܚܡܫ ܘܚܡܫܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܚܡܫ ܘܫܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܚܡܫ ܘܫܒܥܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܚܡܫ ܘܬܡܢܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܚܡܫ ܘܬܫܥܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܫܬ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܫܬ ܘܚܕ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܫܬ ܘܬܪܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܫܬ ܘܬܠܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܫܬ ܘܐܪܒܥܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܫܬ ܘܚܡܫܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܫܬ ܘܫܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܫܬ ܘܫܒܥܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܫܬ ܘܬܡܢܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܫܬ ܘܬܫܥܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܫܒܥ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܫܒܥ ܘܚܕ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܫܒܥ ܘܬܪܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܫܒܥ ܘܬܠܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܫܒܥ ܘܐܪܒܥܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܫܒܥ ܘܚܡܫܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܫܒܥ ܘܫܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܫܒܥ ܘܫܒܥܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܫܒܥ ܘܬܡܢܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܡܐܬܫܒܥ ܘܬܫܥܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܬܡܐ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܬܡܐ ܘܚܕ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܬܡܐ ܘܬܪܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܬܡܐ ܘܬܠܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܬܡܐ ܘܐܪܒܥܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܬܡܐ ܘܚܡܫܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܬܡܐ ܘܫܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܬܡܐ ܘܫܒܥܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܬܡܐ ܘܬܡܢܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܬܡܐ ܘܬܫܥܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܬܡܐ ܘܚܕ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܬܡܐ ܘܬܪܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܬܡܐ ܘܬܠܬܝܢ ܠܚܘܕ ܡܢ ܗܘ ܕܐܬܝ ܠܗ ܒܫܘܐ ܘܒܬܪܬܡܐ ܘܐܪܒܥܝܢ ܠܚܘ

ܒ̈ ܐ̈ ܒ̈ ܒ̈ ܒ

ܠ. ܐ. ܒ. ܓ. ܕ. ܗ. ܘ. ܙ. ܚ. ܛ. ܝ. ܟ. ܠ. ܡ. ܢ. ܣ. ܥ. ܦ. ܨ. ܩ. ܪ. ܫ. ܬ.

Our chapter follows here word for word until p. 11; 11, with only this difference, that the passage on the two cases which are used with verbs is placed at the end; ibid. fol. 30b. ܟܬܒ ܐܚܪ ܠܡܐ ܠܐ ܐܬܐ ܒܬܪ ܟܠ ܡܕܡ ܕܐܡܪ ܥܠ ܕܐܡܪ ܡܢ

σταλτική, ἡ δὲ αἰτιατικὴ κατ' αἰτιατικήν, ἡ δὲ κλητικὴ προσαγορευτική. Compare p. lxxxvii.

ܗܝ ܕܡܬܐ ܕܫܡܗ ܒܝܬ ܐܒܐ ܘܐܡܐ ܘܐܚ̈ܐ ܘܐܚ̈ܬܐ ܘܒܢ̈ܝ ܘܒܢ̈ܬ̈ܐ ܘܒܥ̈ܠ ܒܝܬ ܘܒܥ̈ܠ ܒܝܬ ܘܒܥ̈ܠ ܒܝܬ

ܟܬܒܐ ܟܬܒܐ Bar ʿEbʰ. ii, p. 32 comm. Eliâ of Nisibis.

ܟܬܒܐ ܟܬܒܐ Hoffmann, de Hermen., p. 59. Bar ʿEbʰ. i, 40, 25; 211, 9-13.

ܟܬܒ, ἄρθρον, Duval, p. 406. Hoffmann, de Hermeneut., 214, 35. Eliâ of Ṭirhân 5, 14; 9, 12; 19, 21.[a]

ܟܬܝܡ ܡܬܡܪ, πρόθεσις, Severus, fol. 14a. 'Aprêm in Bernstein's Chrest., p. 169; retaining the Greek word:

ܐܪܬܪܘܢ, ἄρθρον, Eliâ of Ṭirhân 9, 12; 19, 21. Severus, fol. 14b, 39a. Payne Smith, col. 403.

ܦܬܘܓܐ, πτῶσις, Eliâ of Ṭirhân 24, 19; 21, 9; 34, 8. Severus, fol. 39a. Bar ʿEbʰ. i, 41, 19. Hoffmann l. c., p. 199.

ܟܬܒܐ ܦܬܘܓܐ Hoffmann l. c., p. 59; or simply (Steinthal, p. 291).

ܟܬܝܒܐ Eliâ of Ṭirhân, 8, 9.

ܟܬܝܠܝܐ Eliâ of Ṭirhân, 8, 12; 24, 18; 34, 8 = κλίσις. Hoffmann l. c., p. 199. Duval, p. 401. √ ܟܠܝ = κλίνω.

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a) Bar Bahlûl, Ms. Sachau 305: ܐ ܗܘ ܡܬܡܪ ܕܟܬܒ ܟܬܒ ܕܐ

ܟܬܒܐ ܟܬܒܐ Payne Smith, col. 1610.

Eliâ of Nisibis, Bar Zô'bî, Severus, and Bar 'Eb^{h}râyâ in his metrical Grammar 32, 285 (ed. Bertheau, p. 28, l. 28; comp. p. 101) reckon but four cases—Eliâ of Ṭîrhân, however, (8, 9; comp. transl., p. 29) and Bar 'Eb^{h}râyâ i, 40, with Dionysius, five.

33. Bar 'Eb^{h}. ii, 35, 389. (Bertheau 31, 280.) ܕܐ ܕܟܐ ܕܠܗ ܒܢ ܐܝܟ ܟܬܒ. ܐܠܐ ܒܒ ܟܠܗ ܠܐ ܐܦ ܥܠ ܡܢ ܟ ܡܠܝ ܒ ܐܝܟ. ܐܝܟ ܕ ܕܒܟܬܒ ܟ ܐܝܟ. Eliâ of Ṭîrhân (15, 8, 10), however, speaks of all four b^{e}d^{h}ul being used before verbs—and before all of the seven parts of speech; compare Payne Smith, col. 450. With what Eliâ of Ṭirhân (20, 15 ff) says of ܕ before verbs, comp. Bar Zô'bî, fol. 52b: ܒܐ ܕܟܬ ܟܠܗ ܬܒ ܚܬܠ ܒ ܒܒ ܟܠ ܡܢ ܐܝܟ ܠܗ. ܟܬܒ ܟ ܐ ܠ ܟ ܟ ܟ

35. Read with Severus ܐܪܡܝܐ ܟܬܒܐ—although I can not find the place. The examples which Severus gives are very corrupted: (read ܡܠܬܐ ܡܠܬܐ) ܡܠܬܐ ܐܪܡܝܐ ܟܬܒܐ ܕܐܝܟ ܡܠܬܐ ܕܚܕ̈ܐ ܡܠܬܐ (?) ܕܚܣܢܬܐ ܡܠܬܐ (?) ܕܐܚܕ̈ܐ ܡܠܬܐ (read ܕܚ̈ܕܐ ܡܠܬܐ), which are partly to be found in Payne Smith, col. 451. The second example in our text belongs to the following.

36. "In short"—comp. below. Bar Malkôn, fol. 43b. ܟܕ ܡܕܒܪܢ ܟܕ ܒܚܕ ܒܚܕ ܕܒܪܝܬܐ, Bar Zô'bî, fol. 52a. ܐܬܐ ܕܒܟܕ ܚܣܝܡ ܫܦ̈ܝ (=ܒܟܕ ܠܒܟܕ ܟܣܐ ܕ Bar 'Eb^{h}. i, 238, 36) ܐܝ ܫܦ̈ܝ "to be brief". Eusebius on the Star. ed. Wright, 10, 20. The Grammarians use the word ܫܦ̈ܝܢܐ to denote the last letter of a word, comp. Severus, fol. 39a, where the parallel passage in Eliâ of Ṣôb^{h}â, p. 16, 3 has ܟܢܝܢ ܟܕܟ.

37. Arab. نقل comp. Ibn Mâlik ed. Dieterici, p. ٣٧٩ اذا كان عين الفعل ياء او واوًا متحرّكة وكان ما قبلها ساكنا صحيحا وجب نقل حركة العين الى الساكن. Hebrew: והושלכה תנועתה על היוד מלפניה. Bacher, Terminologie, p. 19.

38. Both readings are possible. Severus has ܒܚ̈ܕܐ. Comp. Bar 'Eb^{h}. ii, 35, 315 (Bertheau, p. 31, l. 277) ܒܟ ܚ̈ܕ ܒܚ̈ܕܐ ܟ ܒܚ̈ܕ ܟ ܒܚ̈ܕ ܟ ܒܚ̈ܕ.

39. ܩ̈ܝܡܐ. Comp. Hoffmann, Opusc. Nestor., ܩ̈ܝܡܐ ܠ̈ܩ̈ܝܡܐ; see Land, Anecdota, iii, 5, 3; 8, 14. Fem. 'Aprêm i, 280F. Josua Stylites ed. Wright, 23, 4. ܫܡ ܟ ܩ̈ܝܡܐ ܩ̈ܝܡܐ ܩ̈ܝܡܐ Causa Causarum. Ms. Sachau 180, fol. 82, col. 1. ܟ ܒ ܒ Wright, Catalogue, p. 522a. Bickell, Carmina Nisibena, p. 61, ܒܟ ZDMG. xxxii, 487, 2. The verb, in the meaning "comprehend, understand" ZDMG. xxiv, 269, 9. Cureton, Ancient Syriac Documents, p. 43a. Bickell, l. c.

40. For ܐ ܒ ܐ comp. Bar 'Eb^{h}râyâ i, 42, 1. ZDMG. xxvi, 833. Hos. 12, 2; the text there (also in Ceriani's edition)

has ܫܝܐܕܐ, but the Hexapla (ed. Middl.) ܫܝܐܕܐ. In this part of Lee's edition the ܣܝܢ of the Syriac Ritual are not marked.[a] Bar ʿEbʰ. i, 41, 18 ܗܘ ܕܐܡܪ ܠܐ ܫܝܐ ܐܠܐ ܕܐܝܬ ܒܗ ܫܝܐ ܕܐܝܬ ܒܗ ܫܝܐ ܗܘ ܕܐܡܪ

Severus fol. 38b. ... ܐܝܟ ܕܐܡ ܒܪ ... ܕܐܡ ܕܐ ... ܕܐ ... ܕ ... ܕ ... ܕ

ܗܘ ܕܒܝܬ ܐܒܐ ܕܡܪܝ ܗܘ ܕܐܡܪ ܠܗ ܐܒܐ ܕܒܝ

ܫܡܫܐ ܕܐܬܝ ∴ ܐܝܟ ܕܐ ܐܝܬ ܠܗ ܒܝܬ ܐܠܐ ܚܕ. ܐܠܗ ܐܠܗ ܐܠܗ ܐܠܗ ∴ ∴ ∴

ܫܡܥ ܠܗ ܕ[ܐ]ܒܝ ܡܪܝ ܠܡ ܫܡܥ ܠܗ ܕܐ
ܒܪ ܐܠܗ ܐܡܪ ܠܗ ܐܒܝ ܐܢ ܐܝܟ ܐܒܝ ܐܢ.
ܐܡܪ ܠܗ ܐܒܝ ܐܢ ܐܝܟ ܐܒܝ ܐܢ ܐܡܪ ܠܗ

ܗܘ ܕܐܝܬ ܠܗ ܒܪ ܐܘ ܠܐ ܐܝܬ ܠܗ ܒܪ ܗܘ ܕܐܝܬ ܠܗ ܒܪ ܐܘ ܠܐ ܐܝܬ ܠܗ ܒܪ

ܡܠܝܢ ܕܐܡܪ ܠܗ ܡܪܝ ܐܡܪ ܠܗ ܡܪܝ ܐܡܪ ܠܗ ܡܪܝ

ܗܘ ܠܗܠܗ ܒܚܕܐ ܚܫܚ ܠܐ ܚܕ ܚܕ ܠܐ ܚܕ ܚܕ ܠܐ ܚܕ ܚܕ

ܐܠܐ ܕܡ ܚܠܫܐ ܚܦܝܒ ܚܡܥܝ ܠܡ ܠܡܠܝ ܚܟܟܘܝܚܒ
ܫܡܥ. ܘܕܫ. ܐܚܕ. ܐܚܕ. ܐܚܕ. ܐܚܕ. ܐܚܕ. ܐܚܕ. ܐܚܕ.
ܡܠܝ. ܐܟܟ, ܕܡ ܕܚܟܠ ܚܠܫܡ ܐܚܕ ܐܟܟ ܚܟܟ ܐܚܕ ܚܠ
ܡܠܝ ܫܟܐ. ܐܟܟ ܚܟܟܠ ܚܠܫܡ ܐܚܕ ܐܟܟ ܚܟܟ ܐܚܕ ܐܫ
ܚܡܥܝ ܚܟܟܘܝܚܒ. ܚܦܝܒ. ܐܚܕ. ܐܚܕ. ܐܚܕ. ܐܚܕ. ܐܚܕ. 5
ܚܦܝܒ. ܐܟܟ ܫܡܥ ܚܟܟ ܡܠܝ. ܕܡ ܡܠܝ ܚܟܟܘܝ (fol. 77 a) ܠܚܡܥܝ
ܐܚܕ ܕܡ ܐܟܟ ܐܫ ܐܚܕ ܚܟܟ ܐܚܕ ܐܚܕ ܐܚܕ ܐܚܕ. Compare Bar Malkón, Note 41.
Bar ʿEbʰrâyâ, ii, 62; l. 642. Bernstein: Johannis Evangelium, p. XVI, where (note) B's. criticism on Ewald is ungrounded. See Nöldeke, Syr. Gramm. § 23, i. 10

48. For this expression see Bar Zôʿbî, fol. 45b, 82b, 86b &c. Bar Malkôn fol. 46a (comp. note 41 end) ܚܟܟܘܝܚܒ ܚܡܥܝ. Severus fol. 35b ܚܡܥܝ ܚܟܟ ܚܡܥܝ ܚܡܥܝ. Bar Zôʿbî fol. 81b ܚܡܥܝ ܚܡܥ. Severus fol. 41b et. al.[a] When not annexed they are called ܚܡܥܝ ܚܡܥ. [Eliâ of Nisibis], for 15 which Severus fol. 37b has ܚܡܥܝ ܚܡܥ. Bar Zôʿbî in his metrical Grammar, Ms. Sachau 306, fol. 114b (ܚܡܥ ܫܠ ܚܡܠ) explains the expression:

ܚܟܟܘܝܚܒ ܚܡܥ ܚܡܥ.
ܫܡܥ ܚܡܥ ܚܡܥ. 20
ܚܡܥ ܚܡܥ.
ܚܡܥ ܚܡܥ ⁘
ܚܡ ܫܡܥ ܚܡܥ.
ܚܡ ܚܡ ܚܡ ܚܡ.
ܚܡ ܚܡ ܚܡ ܚܡ. 25
(sic) ⁘ ,ܚ ,ܚ ,ܚ ,ܚ
(sic) ⁘ ,ܚ ,ܚ ,ܚ ,ܚ

a) Comp. Harikma, p. 109 דבקים ומהם נפרדים [מהם] ובן כניים.

ܫܡܥܘܢ ܕܒܝܬ ܡܕܝܢܐ.
ܗܘ ܕܐܦ ܫܡܥ ܒܬܘܒ.
ܠܥܠ ܡܠܦܢܐ ܒܫܒ.
ܫܡܥܘܢ ܐܝܬ ܒܝܬ ܒܬܘ ⁘
ܡܪܝ ܐܝܬ ܐܝܬ ܫܡܥ.

. . . . . .

ܡܪ ܐܝܬ. ܡܢ ܐܝܬ
ܡܢ ܐܝܬ ܡܢ ܐܝܬ
ܡܥܢܝ ܫܡ ܗ, ܐܠ.
ܕܬܪ ܡܢ ܒܫ ܫܒ.
ܡܫܟܠ ܐܦ ܫܡ.
ܐܝܬ. ܡܢ (sic) ܐܡ. ܗ. ܐ.
ܫܡܥܘܢ ܐܝ ܡܢ ܫܡ.
ܐܦ ܐܦ ܫܡ ܐ
ܐܦ ܐܦ ܫܡ, ܫܡ.

The last half of this is to be found, word for word, in Bar Malkôn, fol. 73b. Bar 'Eb^{h}râyâ ii, 11,65 (Bertheau 7,27) has a different terminology: ܐ ܐܝܬ ܡܢ. ܐ ܐ ܡ ܐ ܐ ܐ

80b, comp. Eliâ of Ṭirhân 29,17; 32,15.[a] Severus has probably this passage in mind when he writes fol. 16b.

ܒܗܕܐ ܟܠܗܝ ܕܚܒܝܫ ܗ. ܕܥܒܕ ܒܗܕܐ ܕܝܢ ܐܚܪܝܢ ܐܚܪܢ ܟܬܒ
(fol. 17a) ܕܚܒܝܫ ܗ. ܕܚܒܝܫ ܒܗܕܐ ܕܝܢ ܕܐܚܪܢ ܡܬܟܬܒ ܟܬܒ ܕܥܒܕ
ܟܬܒ. ܟܬܒ ܒܗܕܐ ܕܝܢ[c] ܕܟܠܗ ܟܬܒ[b] ܕܟܬܒ ܡܬܟܬܒ ܒܗܕܐ 5
ܡ, ܗ ܟܝ. ܟܬܒ ܒܗܕܐ ܕܝܢ ܒܚܒܝܫ ܒܝ ܒܚܒܝܫ ܕܟܬܒ ܒܗܕܐ
ܡܒܛܠ ܒܝ. ܟܝ ܡܒܛܠ ܕ, ܡ ܡܒܛܠ ܒܝ ܒܛܠ ܟܝ ܡܒܛܠ
ܟܬܒ ܒܗܕܐ ܒܠܐ ܐܝܬ[d] ܡܒܛܠ ܒܝ ܟܝ ܡܒܛܠ ∴ ,ܡ
ܟܝ. ܟܬܒ ܒܗܕܐ ܕܒܚܒܝܫ ܗ. ܕ, ܐ ܟܬܒ ܒܗܕܐ ܟܬܒ
ܟ ∴ ܡܒܛܠ ,ܡܒܛܠ ,ܒܛܠ. ,ܡܒܛܠ ,ܒܛܠ. ,ܒܛܠ. ,ܒܛܠ 10
ܟܝ. ܟܬܒ ܒܗܕܐ ܕܒܚܒܝܫ ܒܚܒܝܫ ܟܬܒ ܒܗܕܐ ܕܟܬܒ
ܒܛܠ. ,ܒܛܠ. ,ܒܛܠ. ,ܒܛܠ[e]. ,ܒܛܠ. ,ܒܛܠ. ,ܒܛܠ ܐܝ ,ܟ
Compare fol. 40b in Note 41. ∴ ,ܒܛܠ. ,ܒܛܠ. ,ܒܛܠ. ,ܒܛܠ

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a) Ibid. transl. p. 3 Baethgen mentions a newly acquired Ms. belonging to the East India Office containing Grammatical treatises of Ḥonain. It is probably that published by Hoffmann in the opuscula Nestoriana (comp. Ms. Sachau 5, No. 3; Ms. 72, No. 14, in the last of which, one of the authorities is named ܫܡܥܘܢ in stead of ܫܡܥܘܢ. This last is also fuller at the end than Hoffmann's edition).—At the end of these Notes I have printed the text of these last pages according to Ms. Sachau 72.—Abraham Echelensis in his edition of the Catalogue of ʿAbḥdîšô (Rome 1653) gives the following from—the kᵉtḥâbḥâ dᵉnukzê?—of Ḥonain par Isḥâk: (text ܒܩܨ) ܟܬܒ ܒܗܕܐ ܡܒܛܠ ܒܚܢܝܢ ܒܚܒܝܫ ܒܝ ܒܚܒܝܫ ܕܟܬܒ ܒܗܕܐ ܒܠܐ ܐܝܬ ܡܒܛܠ ܒܝ ܟܝ ܡܒܛܠ. I shall merely mention in passing that the lexicographical work of Ḥonain which appears in the most curious forms. Fisdasmachius, Susimahoh, taksimahi (Steinschneider was the first to see that all these names referred to the same work. See Virchow's Archiv für pathol. Anatomie &c. xxxix, p. 305 f.) بشقسماهى (ZDMG xxiii, p. 196) and شقسماهى (Löw, Aram. Pflanzennamen, p. 17) is simply the Syriac ܦܣܩܣܡܐ ܕܒܨ (Heb. פִּשְׁכּוֹן הַכֹּתֶנֶת, Virchow's Archiv, l. c. p. 309.) See p. 18, Note iv &c.

b) Read ܟܬܒ ܒܗܕܐ. There is a stroke over this and the following word, as if they were to be deleted. c) Add the copula. d) Add. ,ܡ. e) Ms. tau with kuššâyâ!

50. Bar Zôʿbî fol. 75b: ܗܘ ܕܐܡ ܒܚܕ ܒܬܪ ܕܐܡ ܒܚܕ ܒܬܪ ܕܐܡ ܒܚܕ ܒܬܪ

51. ܐܓܐ—Eliâ here, Bar Malkôn, fol. 46a. Bar ʿEbʰ. ii, 36,329 (Bertheau 32,291) where the pronounciation is testified to by the metre, Bar ʿAlî ed. Hoffmann, Nr. 4485 (also bei P. S.), Bar Bahlûl (Ms. Sachau 305) give but one Syllable. Lee's Pᵉšiṭṭa and Payne Smith col. 1616, two.

52. This pronounciation of ـ (Bar ʿEbʰ. i, 211,7) is understood to be the opposite of the following, of which it is said, it is pronounced ܡܫܟܚܢܐ (i. e. ܟܘܫܝܢܐ); see below. Bar Malkôn, fol. 45b (comp. Note 41) has the same terminology. It is generally called ܟܘܫܝ ܟܐ. Severus fol. 39a. Bar ʿEbʰ. ii, 36,330, p. 37 comm.; the third ܟܐ ܕܫܘ Bar ʿEbʰ. ii, 35,324. Ebʰdokʰos fol. 119b et al. (= Phi graecum? often in Onomastica Sacra ed. Lagarde, ZDMG xxxii, 747) on ـ ܡܫܟ ܟܘܫܝܢܐ. Journ. Asiat. 1872, p. 377.

53. Acurensis (Merx, Gramm. Syr., p. 75) اعلم ان الفآء المركّكة لم تقع فى اوّل اسم ولا فى آخره ولم تتركّك اذا سقط عليها احد الزوايد الا ـ ... Bar ʿEbʰrâyâ i, 211,7. ـ ܟܘܫܠ ܕܝ ܟܐ ܟܘܫܠ ܟܘܫܝ ܟܘܫܠ

but not written. In the k^{e}t^{h}âb^{h}â d^{he}ṣemḥê he makes also a distinction in the terminology; the second are termed ܪܒܝܥܝܐ ܕܡܬܚܫܒܢ ܒܗ 202,13 (but not restricted to ܒ ܐ ܕ comp. Eliâ of Ṭirhân, 41,12), the third ܪܒܝܥܝܐ ܕܡܬܚܫܒܢ ܒ, 203,23.

57. Bar Malkôn, fol. 44 b ܡܢ ܕܐ ܡܢ ܕ ܒ ܐ ܕ ܒ ܐ ܕ ܒ ܐ

60. Comp. Severus fol. 40b ܡܫܡ ܚܕܐ ܠܚܫܡܐ and 41a.[a] Eliâ of Ṭirhân 9, 24; 22,10 ܠܐ ܡܫܡ ibid. 3,18. ZDMG. xxxii, 481. Ms. Peterm. 15, fol. 58b ܪܥܘܬ ܡܫܡ ܕܚܫܡ ܡܢ ܚܢ ܕܠܐ ܕܚܫܡ ܠܚܥܘܫܢܐ. ʿAbdîšoʿ Ḥayyath: Elements de Lecture. Mosoul 1869, p. 144. ܕܠ ܪܥܘܬ ܕܟܬܒ ܒܓ ܚܦ ܕܠ ܡܫܡ ܒܓ ܪܥܘܬ ܕܟܬ.

61. ܡܫܠܡ ܪܥܘܪ are mentioned by Bar ʿEbʰrâyâ under the âtwâtʰâ metʰgannᵉbʰânyâtʰâ. So Karmseddin in Payne Smith, col. 2174, comp. Arabic الاغام Ibn Mâlik ed. Dieterici, p. ٣٧٩. Mufaṣṣal, p. ١٨٨. Fleischer, Beiträge, 1863, p. 121. Eliâ of Ṭirhân makes use of ܚܕ ܚܕ and ܪܥܘܪ promiscuously, compare 4,20,10; 40,12. Martin, Journ. Asiat. 1872, p. 357 has published a long passage taken from Severus. It runs parallel with our passage from Eliâ of Nisibis. For the first examples comp. Bar ʿEbʰ. (ed. Berth.) 35,321.

62. Compare Eliâ of Ṭirhân 41,11. Severus fol. 11a. Bar ʿEbʰ. l. c. 34,311; and for the next two cases Bar ʿEbʰ. ibid. 312,313.

63. Bar Malkôn, fol. 47a:

ܪܥܘܪ ܡܢ ܕ ܪܥܘܬ ܥܠ ܪܥܘܬ ܡܫܡ ܕܠ ܡܫܡ.
ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ (fol. 47b.)
ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ.
ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ.
ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ.
ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ.[b]
ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ.
ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ.[c]

a) ܡܫܡ ܕ ܡܫܡ ܕ ܡܫܡ. Causa Causarum. Ms. Sachau 180, fol. 115a, col. 1. b) Wanting in one syllable. c) De Sacy, Notices et Extraits ix, p. 42. واذا جاءت بعدها (الطا) تاء كقولك حطت وفرطت بسطت فادغم الطاء فيها

ܡܢ ܗܘ ܕܐܝܬ ܒܗ ܡܢ ܐܝܬ ܒܗ

Flügel: Grammatische Schulen der Araber, p. 79. Hebrew: תמורת קצת האותיות בקצתם Hariḳma, p. 44 (comp. p. 11 Bacher, Terminologie p. 16) or חלוף האותיות (ibid. Manuel de Lecteur, p. 32, 1) הפך (Arab. انقلب 'Ibn Mâlik, transl. p. 377. Notices et Extraits ix, p. 35.) Bacher, l. c. p. 16.

69) Bar 'Eb^{h}râyâ 208, 22 gives 'Eṣḳ^{e}t^{h}â, whom Duval. Gramm. Syr. p. 41 follows; but compare Nöldeke, Mand. Gramm. p. 46. Merx, Gramm. Syr. p. 101. Lagarde Gesam. Abh. 189, 11. The Ḳur'ân readers are warned against this. Notices et Extraits ix, p. 46.

70) With the exception of Semḳat^{h} before dâlat^{h}, Bâr 'Eb^{h}. i, 205, 21 gives this change as specifically Nestorian. Mufaṣṣal ١٧٩, last line: واذا وقعت قبل الدال ساكنة أُبدلت زايا خالصة كقولك يَسْدُرُ يَزْدُرُ وفى يسدل ثوبه يزدل. Comp. Riḳma, p. 47. For ܚܨܨܘܗ comp. كَسبرة and كَزبرة Lagarde, Gesam. Abh. 57, 4. Löw, Aram. Pflan. 209. Nöldeke, Mand. Gramm. p. 45.

71) The last example[a] does not belong here, comp. Mufaṣṣal, p. ١٨٩, 10 الطا التى كالتاء. ZDMG. xxi, p. 193. Nöldeke, Neu-Syr. Gramm. p. 41. Mand. Gramm. p. 42.

72) Bar 'Eb^{h}râyâ i, 208, 10. Mand. Gramm. p. 38. ZDMG. xxxii, p. 748. Comp. Brücke, Beiträge zur Lautlehre der Arabischen Sprache. S.-A. p. 24.

73) Bar 'Eb^{h}. i, 208, 15 doubts the correctness with respect to ḳâpodḳâyê—the dâlat^{h} of which he reads with Rukkâḥâ. 'Eb^{h}dok^{h}os says the same. fol. 128a ܦܟܦܕܩܝܐ. ܦܟܦܕܩܝܐ. ܚܘܫܒܦܟܦܕܩܝܐ. ܦܟܦܕܩܝܐ ܚܫܘܟ Margin: ܦܟܦܕܩܝܐ ܫܩ ܦܟܦܕܩܝܐ ܚܫܘܟ ܡܢ ܕܠܬ ܘܒܚܘ taken probably from the Ḥuṣar râzê, comp. Lagarde, Gesam. Abh. p. 257. Bar Malkôn gives the pronunciation of ܚܘܫܒܦܟ with tau Ḳuššâyâita.

a) M^{e}taṣyâîth as the text has. In the translation I have made the correction

74) Comp. Bar 'Eb^{h}. i, 208, 3. I fear the text is not in order, as I see no cause for pronouncing the ـه in the forms of سهل with Ḳuššâyâ. Ms. Mus. Brit. add. 25876 offers the same reading.

75) To be added Duval, p. 41[2]. Comp. Merx, Gramm. Syr. p. 100. Nöldeke, Mand. Gramm. p. 46, note 4. Payne Smith, col. 1717, following Bar Bahlûl, gives حصص—which he has simply taken from Castell p. 428. Read صحص (comp. Ms. Sachau 306 fol. 120a, in note.

76) We should perhaps read ܣܚܝܢܐ σπεῖρα in the text. Comp. Nöldeke, Mand. Gramm. p. 44, § 47. Beiḍâwî to Sûra 37, 19 mentions a case before b. اصبع for اسبع and the Ḳur'ân Massorete (Notes et Extraits ix, p. 47) before ط. Flügel: Grammatische Schulen etc. p. 59, comp. Brücke: Beiträge etc. p. 20. How s^{e}p^{h}ar yamnâ comes in here I do not know.[a]

77) Read M^{e}rakkakht^{h}â?

78) Bar 'Eb^{h}râyâ i, 206, 19. Auṣar râzê to Tohu 19, 13 ܕܚܫܘܟܐ ܕܡܥܪܒ ܒܝܡ ܚܩ ܕܚܠܡ. Mufaṣṣal, p. ١٨٩,10 الكاف التى كالجيم comp. Nöldeke, Mand. Gramm. p. 41, ZDMG. xxxii, p. 748.

79) Bar 'Eb^{h}. i, 208, 18. Comp. ZDMG. xxvi, p. 829, xii, p. 607. Wright, Catalogue of Syriac Mss. etc. p. 104a. Saadyâ cited by Derenbourg, Manuel p. 207 ففيما بين الشين والجيم والشين الثقيلة. Comp. Mufaṣṣal, ١٧٧, 9. ١٨٩, 8 الشين التى كالجيم ١٩٣, 3. Notes et extraits, ix, p. 26. Barth, Kitâb al-Faṣîḥ p. 18.

Bar Malkôn fol. 47b has all this with the exception of the change of semḳat^{h} to ṣâd^{h}ê, + dâlat^{h} to tau.

[b] ܐ, ܒ ܕܥܒܕ ܚܫܒܢ ܚܡܠ ܠܡܚܡܝ.
ܕܒ ܕܡܪ ܚܩ ܒܡ ܕܚܫܒܢ ܚܫܒܝ.

a) But compare Bar Malkôn in note 79. b) One syllable too few.

ܗܘ ܐ ܡܢ ܐܝܟ ܐܝܟ ܐܝܟ

Severus fol. 43a has the following interesting passage:

ܗܠܝܢ ܕܡܬܚܫܒ ܠܗ ܡܢ ܐܝܟ

41,5 and Eliâ of Nisibis continually, comp. ܡܠܬܐ ܕܡܫܬܘܬܐ ܕܫܪܝܪܐ Jacob of Edessa, ed. Phillips 15, 18 I do not find this expression in Bar ʿEbʰrâyâ. ܫܪܝܪܐ = θέσεις positurae *V.* τίθημι = ܣܝܡ as also προθέσις Dionysius 70, 1 is translated with ܕܡܬܚܒܪ[a] ܫܪܝܪܐ and ἐπίθετον (33, 1) by ܕܡܬܫܡ ܒܫܡܐ.

ܡܫܚܐ Jacob of Edessa ed. Phillips 15, 18 f. Bar ʿEbʰ. (ed. Ber.) 15, 109.

ܡܫܚܐ ܕܡܠܐ Bar ʿEbʰrâyâ i, 242, 8. 243, 6: or simply.

ܡܠܐ Severus fol. 35b. Bar ʿEbʰrâyâ 44, 3, 8. 74, 9. 243, 16 et al.[b]

ܢܩܛܐ Duval, Gramm. Syr. p. 124. = Arabic نقطة Amira p. 48 is the authority for the use of this word. I have not found it in any of the other national grammarians.

81) Comp. a letter of Mār Jacob ed. Phillips, p. 15 below. Bar Malkôn, fol. 44a:

ܕܐ ܕܫܡܥ ܠܗ ܫܡܥ ܕܫܡܥ ܕܐ ܕܫܡܥ[c] ܠܗ ܫܡܥ ܕܫܡܥ ܕܐ ܕܫܡܥ ܠܗ ܫܡܥ ܕܫܡܥ ܕܐ ܕܫܡܥ.

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meaning, as it is also used to denote the vowel-signs Severus p. 35a. B. O. ii, p. 83. Amira p. 34, Duval, p. 73; and the accents, Jacob of Edessa, ed. Phillips 69, 21. 70, 15. Wright, Catalogue etc. p. 107b. (For a curious misunderstanding of the term Sᵉyâmê where it has nothing to do with punctuation marks, see Abraham Echelensis in his edition of ʿAbʰdîšôʿs Catalogue, Rome 1653, p. 176.)

a) Compare ܫܪܝܪܐ ܕܡܬܚܒܪ Bar ʿEbʰrâyâ i, 84. Chap. xxii. Severus fol. 14a. Aprêm in B. O. i, 64. Bernstein, Lex. to Chrest. p. 169. b) ܡܠܐ = στιγμή, compare Isaiah 29, 5 (Hexapla). ܡܠܐ ܕܫܡܫܐ ܒܣܗܪܐ ܕܫܡܫ LXX, ὡς στιγμὴ παραχρῆμα. *V.* στίζω = ܣܛ Bickell, Glossary to Carmina Nisibena p. 35. Prov. 19, 7. Hex. verb. denom. Wright, Catalogue p. 463b. c) I do not understand this expression—ܫܡܥ is used by the Eastern Syrians for ܫܡܥ, but that brings us no further.

Severus fol. 35 a ܕ ܕ ܡܫܬܡܫ ܕܒܩܪ ܡܢ ܕܡܬܬܐ
ܕܡܫܬܐ. ܕܒ. ܕܐܬ ܠܐ. ܕܡܬܒܕܠܢܐ ܕܒܬܐ ܕܒܡܬܠ ܕܡܫܬܐ
[a]).ܕܫܒܬܐ ܕܢ ܒܫ. ܡܫܬ ܐܬ. ܕܡܫܬܐ. ܫܒܬܠܢ. ܕܡܬܐ.
ܠܐ ܕܡܬܠܢ ܡܢ ܫܐ ܕܫܒܒ ܕܫܐ ܕ ܕ ܐܬ ܡܫܒܡ
ܕܫܐ ܕ ܫܐ. ܫܐ ܕ ܫܒܒ. ܫܐ ܕ ܠܫܬܐ ܡܫ ܕܫܐ: ܫܒܡ ܕ ܫܒ.
ܕܫܐ. ܠ ܐܬ. ܫܐ ܕ ܫܒܬ ܐ ܕ ܕ ܕ ܕ ܫ. ܫܒ.
ܫܒܡ. ܕ ܫ ܕ ܫ ܕ ܫ

ܒܝ ܡܐ ܕܐ ܐܝܟ ܕܐ ܐܝ ܐ ... ܡܢ ܡܐ

Dionysius 31, 1. Εἰσὶ δέ τινες ἐνικοὶ χαρακτῆρες καὶ κατὰ πολλῶν λεγόμενοι, οἷον δῆμος χορὸς ὄχλος καὶ πληθυντικοὶ κατὰ ἐνικῶν τε καὶ δυϊκῶν, ἐνικῶν μὲν ὡς Ἀθῆναι Θῆβαι, δυϊκῶν δὲ ὡς ἀμφότεροι.

Comp. p. lxxxvii.

Ms. Sachau 226, fol. 44b.

ܟܬܒ ܐܢ ܡܢ ܐܝܟ ܕܡܬܡܠ ܐܢ ܟܬܒ ܡܠܝ ܟܬܒ ܡܢ ܐܝܟ ܕܡܬܡܠ. ܕ ܠ ܡܠܝ ܟܬܒ. ܕܡܬܡܠ. ܕܡܬ. ܐܢ ܟܬܒ. ܕܡܬ. ܠ ܟܬܒ ܐܢ ܡܢ ܕܐܒ. ܟܬܒ. ܟܬܒ ܡܠܝ ܟܬܒ ܐܢ ܡܢ ܐܝܟ ܕܡܬܡܠ. ܡܢ ܕܡܬܡܠ[a]ܐܢ ܟܬܒ ܕ ܠ ܫ ܠܫܡ: ܐܢ ܠ ܐܢ ܟܬܒ ܐܝܟ ܕܡܬܡܠ. ܟܬܒ ܐܢ ܕܡܬ. ܟܬܒ ܐܢ ܟܬܒ ܐܢ ܡܢ ܐܝܟ ܕܡܬܡܠ ܐܢ ܟܬܒ ܡܠܝ ܟܬܒ ܡܢ ܐܝܟ ܕܡܬܡܠ. ܠ ܐܝܟ ܡܢ ܕܡܬܡܠ. ܟܬܒ ܡܢ ܕܡܬ. ܐܢ ܟܬܒ ܕ.

83) Eliâ of Ṭirhân (26, 21) calls such forms ܟܬܒ ܕܡܬ (جمع الجمع)—viewed from another standpoint Bar ʿEbʰrâyâ (i, 243, 25) ܟܬܒ ܕܡܬ ܕܡܬ ܟܬܒ—which passage is also to be compared with Eliâ of Nisibis.

Bar Zôʿbî, fol. 17a ܟܠ. ܕܡܬ ܐܢ ܟܬܒ ܡܢ ܐܝܟ ܕܡܬܡܠ ܕܡܬ ÷ ܟܬܒ ܕ. ܕ ܟ ܟܬܒ. ܕ. ܕ ܡܢ ܐܝܟ ܕܡܬܡܠ.

84) Bar Zôʿbî fol. 17a. ܕܡܬ ܐܢ ܡܢ ܐܝܟ ܕܡܬܡܠ ܕܡܬ. ܕ. ܕ ܟ ܟܬܒ. ܕ. ܕ ܟ ܟܬܒ ܐܝܟ ܕܡܬܡܠ. ܕ. ܕ ܟ ܟܬܒ.

Bar ʿEbʰrâyâ I, 244, 5. ܟܬܒ ܕ ܐܢ ܟܬܒ ܐܝܟ ܕܡܬܡܠ ܟܬܒ ܡܠܝ ܟܬܒ ܕ ܟ ܟܬܒ ܐܝܟ ܕܡܬܡܠ. ܟ ܟ ܟ

compare ibid. II, 14 commentary. Bar ʿEbʰrâyâ makes here a distinction which I do not find in Eliâ. Amira, Gramm. Syr. p. 95 gives and , Payne Smith the same and without sᵉyâmê (comp. Duval, p. 263) Bernstein, however, in the Lexicon to his Chrestomathy, p. 526 and , as also Rödiger, Chrestom. pp. 26. 98. I do believe, the usage is constant.

85) Comp. below p. 31, 9. Bar ʿEbʰ. i, 26, 16.

86) Bar Zôʿbî fol. 17a.

87) Regarding comp. Bar ʿEbʰrâyâ i, 244, 7. ʾEbʰdokʰos fol. 126b . For compare note 82 (Bar Zôʿbî) Bar ʿEbʰ. (i, 28, 3 ff.) says the same. ʾEbʰdokʰos fol. 52a. . Margin: . Bar ʿEbʰrâyâ ii, 16, comm. gives—against the authority of the kᵉtʰâbʰâ dʰᵉṣemḥê the form of the plural as —which form however is given by Aprem and K[armseddin]

a) ? b) Mathew 5, 34. c) Read d) So also Ms. Sachau 182. Payne Smith col. 1309 (where he cites both passages) adds .

Payne Smith, col. 1310. Comp. Merx, Gramm. Syr. p. 23. Duval p. 62. Bernstein s. v.

As regards ܐܠܝܐ Eliâ agrees with K. (P. S. 1449) against Bar ʿEbʰrâyâ (ibid.).

88) Bar Zôʿbî fol. 17a. ܕܒܪܝܫܝܬ ܒܪܐ ܕܟܬܝܒ ܒܟܬܒܐ ܕܝܠܢ ܒܣܘܡܟ ܕܡܦܫܩ ܒܗ. These words are probably reckoned as plurals because of their ending in ـܝܢ. Comp. Nöld., Gramm. p. 11 note 1; Merx, Gramm. Syr. p. 83, the sᵉyâmê points are not placed: "ubi vero ex litteris ipsis aut terminatione plurale cognoscitur."

89) Bar ʿEbʰrâyâ, however (i, 244, 11) writes ṣê(i)dʰ and ḥᵉdʰâr with sᵉyâmê. Duval, p. 125.

ܟܬܒܐ ܟܬܒܐ comp. Eliâ of Ṭirhân 15, 15. 24, 20. Bar Zôʿbî fol. 77a. Comp. ܒܪ ܒܒܠܝ ܟܬܒܐ Bar ʿEbʰ. i, 89, 12. 93, 17. 95, 5.

89a) ܣܝܠܒܘܢ Syllabarum formatio. P. S. col. 967 following B. O. iii, p. 307. I am indebted to Prof. Nöldeke of Strassburg for the understanding of this chapter. He most kindly sent me, in answer to my question, a full explanation and translation of the same. As regards the heading of the chapter he says: Den Titel hätte man also wörtlich zu übersetzen: "Nun wollen wir reden vom Buchstabiren des Wortes der syrischen Buchstaben." Das ist eine ungeschickte Art des Ausdrucks für "darüber wie die syrischen Buchstaben, welche je ein Wort constituiren, beim Buchstabiren bezeichnet (resp. vorgetragen) werden. ܣܝܠܒܘܢ ܕܡܠܬܐ ist eine feste Verbindung: "Buchstabiren des (jeweiligen) Wortes"; da wird nun: der [einzelnen] syrischen Buchstaben etwas ungeschickt im Genitivverhältniss angehängt. Wir würden eher erwarten ܣܝܠܒܘܢ ܕܐܬܘܬܐ ܕܟܬܒܐ ܣܝܠܒܘܢ.

90) Severus fol. 23ff. has this passage word for word, part of which I have made use of in the text. He gives, generally, more

examples for the rules. Fol. 34a treats of the same subject in a little different form: ܗܘ ܕܡܬ ܠܗ ܡܢ ܕܝܢ ܕܠܐ ܡܬ ܠܗ ܡܢ ܕܝܢ

ܗܘ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܐܝܟ

Commentary: ܗܝܕܝܐ ܫܒܚܐ ܗܝܢ ܕܝ ܗܒܬܐ ܡܠܐ ܕܐܠܗܐ ܠܐ ܕܝܠ ܫܘ ܗܝ ܕܐ ܐܬܫܟܚ, ܡܐܬܡ ܒܢ ܗܝܕܝܐ ܗܝܢ ܕܝܐ which is to be compared with Bar Zô'bî (ed. Martin p. 1) ܒܢ ܡܫܡ ܐܙܐ ܕܐ ܒܐ ܐܠܗܐ ܕܡ ܗܝ ܕܐ ܐܒ ܗܝ ܕܐ ܐܠ ܗܝ ܕܐ ܐܬ ܗܝ ܕܐ ܐܝ ܗܝ ܕܐ ܐܘ ܗܝ ܕܐ ܐܙ ܗܝ ܕܐ ܐܚ ܗܝ ܕܐ ܐܛ ܗܝ ܕܐ ܐܝ ܗܝ ܕܐ ܐܟ ܗܝ ܕܐ ܐܠ ܗܝ ܕܐ ܐܡ ܗܝ ܕܐ ܐܢ ܗܝ ܕܐ ܐܣ ܗܝ ܕܐ ܐܥ ܗܝ ܕܐ ܐܦ ܗܝ ܕܐ ܐܨ ܗܝ ܕܐ ܐܩ ܗܝ ܕܐ ܐܪ ܗܝ ܕܐ ܐܫ ܗܝ ܕܐ ܐܬ ܗܝ ܕܐ ܐ ܗܝ ܕܐ ܐ ܗܝ ܕܐ ܐ

ܗܘ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ. ܠܗ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ[a] ܕܠܥܠܡ.
ܕܠܐ ܢܦܠ ܡܢ ܝܕܗ. ܕܠܐ ܢܦܠ ܡܢ ܝܕܗ[b].
ܕܠܐ ܢܙܘܥ ܠܥܠܡ. ܕܠܐ ܢܙܘܥ ܠܥܠܡ.
ܕܠܐ ܢܫܬܚܠܦ ܠܥܠܡ. ܕܠܐ ܢܫܬܚܠܦ ܠܥܠܡ.
ܕܠܐ ܢܫܬܢܐ ܡܠܟܘܬܗ[c] ܕܠܐ ܢܫܬܢܐ ܡܠܟܘܬܗ.
ܕܠܐ ܢܬܒܛܠ ܡܢ ܗܝܟܠܗ. ܕܠܐ ܢܬܒܛܠ ܡܢ ܗܝܟܠܗ.
ܕܠܐ ܢܬܚܪܒ ܡܢ ܒܝܬ ܡܠܟܘܬܗ[d]. ܕܠܐ ܢܬܚܪܒ ܡܢ ܒܝܬ ܡܠܟܘܬܗ.
ܕܠܐ ܢܬܚܪܒ ܡܢ ܒܝܬ ܡܠܟܘܬܗ[e]. ܕܠܐ ܢܬܚܪܒ ܡܢ ܒܝܬ ܡܠܟܘܬܗ.
ܕܠܐ ܢܬܚܪܒ ܡܢ ܒܝܬ ܡܠܟܘܬܗ

The Jewish grammarians call the accents respectively emperor, duke &c, according to the part of the sentence over which they have power. Comp. Derenbourg, Manuel du Lecteur, p. 72. Stade, Hebr. Gramm., p. 50 fol.

95. Bar Zô'bî, fol. 15 a (compare the extracts in notes 82—89, both chapters really belong together).[a]

ܗܘ ܕܐܡܪ ܒܪ ܙܘܥܒܝ ܒܣܝܡܐ ܕܐܝܬ ܒܗ ܫܒܥ ܡܠܐ ܕܡܬܚܠܦ ܒܗ ܡܠܐ ܕܡܬܚܠܦ ܒܗ ܡܠܐ ܕܡܬܚܠܦ ܒܗ

ܕܡܫܟܚ ܒܢܝ ܐܢܫ ܕܐܝܟ ܠܐ ܒܢܝ ܐܢܫ ܕܐܝܟ
ܐܝܟ ܠܐ. ܐܝܟ ܕܐ. ܐܝܟ ܕܐ. ܐܝܟ ܕܐ (sic) ܐܝܟ ܐ: ܐܢ
ܐܢ ܠܐ ܐܝܬ ܐܝܬ ܕܐ ∴ ܐܠܐ ܐܢ ܒܢܝ ܐܢܫ. ܐܝܟ ܐܝܟ
ܐܫܬ ܐܝܟ ܐܝܟ ܐܝܟ ܐܝܟ ܐܝܟ ܐ ∴ ܐܢ ܒܢܝ ∴
ܒܢܝ ∴

ܐܢ ܐܝܬ ܐܢ ܐܠ ܐ ∴ ܐܢ ܐܝܬ ∴ ∴ ∴

ܕܚܝܐ ܕܐܬ ܕܐܬ ܕܐܬ ܕܐܬ ܕܐܬ ܫܡ ܒܢܝܢܝܐ
ܕܠ ܫܡܠ ܒܢܝܢܝܐ ܕܟ ܐܠܗ ..ܒ ܕܚܝܐ
ܕܟ ܐܠܗ .ܐ ܟܬܒ ܟܬܒ ܐܝܬ ܫܡ ܒܢܝܢܝܐ
ܐܬ ܫܡ : ܒܢܝܢܝܐ ܕܠ ܫܡܠ ܒܢܝܢܝܐ ܐܬܟܬܒ
ܒܢܝܢܝܐ ܕܟ ܐܠܗ .ܐ ܟܬܒ ܦܠܦܠ .ܐܬ .ܐܬ
ܐܬ ܐܬܟ : ܐܬ .ܐܬ ܫܡ ܐܬܟܬܒ ܒܢܝܢܝܐ
ܕܠ .ܫܡܥ ,ܒܝܬ ܐܬ ܐܬ ܕ[a]ܫܡܝ ܐ ܒܢܝܢܝܐ
ܐܬ ,ܐ ܫܡ .ܒܢܝܢܝܐ ܐܬܟܬܒ .[b]ܒܢܝ ܐܬ ܐܬ ܕ
.[d]ܐܝܬ ,ܒܢܝ (fol. 60b) ܐܬ ..ܐ ܐܬ[c],ܐܟܬܒ ܐ
ܐܬܟܬܒ ܕܟ ܐܠܗ .ܡ .[e]ܒ ܫܡ ܒܝ ܐܬ ܐܬ
.ܐܬ .ܐ .ܐܝ .ܐܬ .ܐܬ ܐܬ ܐܬ ܐܬ ܐܬ
ܐܬܟܬܒ ܕܟ ܐܠܗ .ܒ .ܐ ܐܬ .ܐ .ܐ[f]ܐܬ ܐܬ ܐ
.ܐܝ .[g]ܐ ܐ ܐ ܐ ܐ ܐ[f]ܐ ܐ ܐ ܐ ܐ
ܐ ܐ ܐ ܐ ܐ ܐ

The oldest authority for all this is Dionysius 31,1. Εἰσὶ δὲ τινες ἑνικοὶ χαρακτῆρες καὶ κατὰ πολλῶν λεγόμενοι, οἷον ὄῆμος χορὸς ὄχλος· καὶ πληθυντικοὶ κατὰ ἑνικῶν τε καὶ δυϊκῶν, ἑνικῶν μὲν ὡς Ἀθῆναι Θῆβαι, δυϊκῶν δὲ ὡς ἀμφότεροι. Comp. p. lxxxvii.

Ms. Sachau 226, fol. 43a

For Bar ʿEbʰrâyâ compare the two chapters of his metrical Grammar ed. Bertheau pp. 9 l. 45—12 l. 77. Of the authorities cited in the preceeding notes, Bar ʿEbʰ. seems to follow Severus closely; compare especially the order in which the different rules are given.

a) Math. 16,2.

96. ܐܬܦܥܠ Bar ʿEbʰ. i, 9, 6, 17; 15, 20. In Ms. Sachau 69 I have found the following:[a] ܐܝܬܝܗ . ܐܬܝܗ . ܐܬܝ . ܐܬ ܐܬ . ܐܬܦܥܠ ܐܬܦܥܠ ܐܬܦ . ܐܬܝ ܐܠ . ܐܬ ܐܠ ܐܬܝ ܐܠ ܐܬ ܐܠ . ܐܬ ܐܬܐܬܦܥܠ ܐܬ ܐܬ ܠ ܐܬܝ ܐܠ ܐܬ ܐܬ ܐܬ

100. Bar Zô'bî fol. 78a. ... Comp. Eliâ of Nisibis كتاب الترجمان in Lagarde: Praetermiss. libri duo 71,60. Payne-Smith col. 1696. Bar'Alî ed. Hoffmann no. 666, 671. Bar 'Eb^{h}. ii, 80,913. Illch, Berichtigungen zum fünften Kapitel des Bar Hebraeus, p. 12. Nöldeke, Syr. Gramm., p. 114 note 2. ZDMG. xxxii, p. 749.

101. Compare Bar 'Eb^{h}. Hist. Dynast., p. 16. B. O. i, 476. Larsow, de Dial. Syr. Reliquiis, p. 6. ZDMG. xxxii, 756.

102. Eliâ gives here the regular form of the Imperative 'Et^{h}p^{e}el, with Marh^{e}ṭânâ of the third letter; except where this letter is one of the six following: ..., a) which receive M^{e}hagg^{e}yânâ (i. e. 'et^{h}'^{e}k^{h}el, 'et^{h}m^{e}reṭ &c.). If, however, the last letter of the word is a guttural, then Marh^{e}ṭânâ is retained (i. e. 'et^{h}dak^{h}r, 'ezdahr &c.). He draws the same distinction with the verbs tertia yôd^{h}—'et^{h}ḥazy(y), 'et^{h}pany(y), but 'et^{h}l^{e}hî, 'et^{h}m^{e}lî &c. This use of M^{e}hagg^{e}yânâ with certain letters b) seems to have been a speciality of the school of Ṣôb^{h}â. Bar 'Eb^{h}râyâ i, 200,2 (comp. 201,8. Duval, p. 127) says that distinctly: ... .

a) Eliâ is not consistent; 46, 3, 21 omits âlap^{h}, and reads the forms 'et^{h}'amn, 'et^{h}'ak^{h}l, and 'et^{h}nasb (but see 'et^{h}n^{e}seb^{h}) with marh^{e}ṭânâ. Bar Zô'bî, too, in his fifth kânûn reads them with mârh^{e}ṭânâ.

b) Other Grammarians give different letters. See Bar 'Eb^{h}râyâ, Bar Zô'bî and Bar Malkôn.

In his list, however, of the Imperative forms of the 'et^{h}p^{e}'el he ignores this distinction altogether[a]. For the 'et^{h}pa'al Eliâ knows only the full form 'et^{h}baddaḳ[b]; although some exceptions to this rule had already crept into the pronounciation of the school of Ṣôb^{h}â[c]. According to Eliâ of Ṭîrhân 28,16 the passages are: Isa. 52,2; Acts. 12,8; Numb. 16,26. Has he perhaps this very passage here in view? As a commentary to the above passage from Bar 'Eb^{h}râyâ I append the following extracts:

Bar Zô'bî fol. 110a[d]: ܐܬܦܥܠ ܐܬܦܥܠ ܐܬܦܥܠ

ܟܬܒ ܟܬܒ ܟܬܒ ܟܬܒ ܟܬܒ ܟܬܒ ܟܬܒ ܟܬܒ ܟܬܒ ܟܬܒ

ܗܘ ܕܐܡܪ ܠܗ ܠܐ ܐܝܬ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܐܠܐ ܐܢܐ ܒܠܚܘܕܝ.
ܘܐܝܟ ܕܐܡܪ ܠܗ ܠܐ ܐܝܬ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܐܠܐ ܐܢܐ ܒܠܚܘܕܝ.
ܐܠܗ ܫܡܝܐ.

Bar Malkôn, fol. 43b:

ܗܘ ܕܐܡܪ ܠܗ ܠܐ ܐܝܬ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܐܠܐ ܐܢܐ ܒܠܚܘܕܝ.
ܐܠܗ ܫܡܝܐ.
ܘܐܝܟ ܕܐܡܪ ܠܗ ܠܐ ܐܝܬ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܐܠܐ ܐܢܐ ܒܠܚܘܕܝ.
ܐܠܗ ܫܡܝܐ.
ܗܘ

I do not quite see how, in our text p. ܟܚ, 14, the verb 'estamk comes to be enumerated together with others ending with a gutteral. It is possible that something has here been omitted, and that this verb, together with the three preceding ones, belongs to a different rule. Bar Zô'bî in his fifth kânûn, speaking of such verbs whose first letter is one of the ܐܗܥܚܪ ܟܬܝ, says: ܕܐܬܐ ܒܥܒܕ. ܒܥܒܕ ܒܗܦܟ ܒܥܒܕ ܒܗܦܟ ܒܥܒܕ ܒܗܦܟ ܒܥܒܕ ܒܗܦܟ ܒܥܒܕ ܒܗܦܟ.

The form of the Imperative of verbs tertia yûd^{h} ܫܡܥ is peculiar to the East Syrians. Bar ʿEb^{h}râyâ i, 152,16 ff. mad^{h}n^{e}ḥâyê; 154,12 Ṣôb^{h}âyê. Nöldeke, Syr. Gramm., § 176D. Bar Malkôn, fol. 41a last line:

ܒܥܒܕ ܒܗܦܟ ܒܥܒܕ ܒܗܦܟ ܒܥܒܕ ܒܗܦܟ ܒܥܒܕ ܒܗܦܟ ܒܥܒܕ ܒܗܦܟ

Bar ʿEbʰ. ii, 89, comm. line 9. ʿEbʰdokʰos fol. 138. ..عَلَس. عَلَس. ..... عَلَس ....

APPENDIX.

Ms. Sachau 72 (unpaginated); end of Kurrsâh ܟ̈ =Hoffmann, Opusc. Nestor. 38,21.

ܟܬܒܐ ܕܝ. ܫ. ܟ̈ ܡܫܒܚܐ ܕܝ ... ܢܨܒ̈ܐ.
ܫ. ܒܟܢܫ ܡܫܒܚܐ ܕܝ ... ܢܨܒ̈ܐ ܒܨܒ̈ܐ ܠ ܒܨܒ̈ܐ ܒܨܒ̈ܐ.
ܟܬܒ̈ܐ. ܡܫܒܚܐ ܕܝ [ܒܟܢ ܡܫ]ܚ ܕܝ. ܒܟܠ̈ܐ. ܟ̈ ܟ̈ ܟ̈ ܟ̈ ܟ̈
ܠ ܡܢ ܒ̈ ܒ̈ ܒ̈

ܒ. ܫܒܩܬ ܠܗ ܘܐܡܪ ܠܗ ܐܢܬ ܒܪ ܐܢܫ ܕܒܥܐ ܐܢܐ ܕܐܬܐ ܠܟ
ܐܢܐ ܐܡܪ ܠܟ ܕܐܢܐ ܒܪ ܐܢܫ ܕܐܬܐ ܠܟ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢܐ
ܒܪ ܐܢܫ ܕܐܬܐ ܠܟ. ܐܢܐ ܐܡܪ ܠܟ ܕܐܢܐ ܒܪ ܐܢܫ ܕܐܬܐ
ܠܟ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢܐ ܒܪ ܐܢܫ ܕܐܬܐ ܠܟ. ܐܢܐ ܐܡܪ ܠܟ
ܕܐܢܐ ܒܪ ܐܢܫ ܕܐܬܐ ܠܟ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢܐ ܒܪ ܐܢܫ ܕܐܬܐ
ܠܟ. ܐܢܐ ܐܡܪ ܠܟ ܕܐܢܐ ܒܪ ܐܢܫ ܕܐܬܐ ܠܟ

ܘܐ ܟܬܒܐ ܕܒ ܡܫܬܟܚ ܠܝܬ ܟܬܒܐ ܠܟ ܡܝܢܐ ܐܡܐ
[ܡܢ]ܚܝܢ[a]. ܒ ܐܢܝ ܡܢ ܟܬܒ ܒ: ܐܢܝ ܡܢ ܟܬܒ ܐ: ܐ
ܐ: ܐ ܐܢܝ ܡܢ ܟܬܒ ܒ ܐܢܝ ܡܢ ܟܬܒ ܐ ܐ ܐ

ܟܠ ܗ̇ܘ ܕ̈ܒ̈ܪ ܡ̈ܢ ܫ̈ܘ̈ܒ̈ܚ̈ܐ ܕ̈ܒ̈ܪ ܡ̈ܢ ܐ̈ܝ̈ܬ ܕ̈ܒ̈ܪ ܡ̈ܢ ܐ̈ܝ̈ܬ ܕ̈ܒ̈ܪ ܡ̈ܢ ܫ̈ܘ̈ܒ̈ܚ̈ܐ

ܡܠܝܢ ܕܐܝܬ ܒܗ ܡܠܝ ܕܠܝܬ ܒܗ ܡܠܝ ܐܠܐ ܡܠܝ

ܡܝܡܪ ܡܪܝ ܐܡܪ (?) ܕܐܦܣܝܩ ܠܡ ܕܐܠܠ ܚܕ ܒܫ
ܒܫ ܠܒܪ ܠܒܪ ܚܕ ܒܫ ܕܐ ܡܢ ܠܒܪ ܠܒܪ ,ܓܠ ÷ ܡ
ܒܫ ܕܐܦܣܝܩ ܠܐ ܐܠ ܡܢ ܚܕ ܒܫ ܕܐ ܡܢ ܒܪ ܒܫ
ܒܪ ܚܕ ܡܢ ܐܢ ܕܒ ܚܕ ܒܫ ܕܐ ܡܢ ܒܪ ܒܪ
ܒܪ ÷ ܡ ܐܢ ܡܢ ܒܪ ܚܕ ܒܫ ܕܐ ܡܢ ܒܪ ܒܪ 5
ܒܫ ܒܪ ܚܕ ܒܫ : ܐܠ ܡ ܒܪ ܒܪ ܒܫ ܒܪ ܚܕ
ܒܫ ,ܡ ܒܪ ܒܪ ܡ ܒܪ ܚܕ ܒܫ ܒܪ ܒܪ ܒܫ
ܒܪ ܚܕ ܒܫ ܒܪ ܒܪ ܐܠ[a] ܚܕ ܒܫ ܒܪ ܒܪ
ܒܫ ÷ ܒܪ ,ܡ ܒܪ ܒ ܒ ܒܪ ,ܡ ܒܪ ÷ ܒ
ܒܪ ܐܠ ܒ ܒ ,ܡ ܒܪ ÷ ܒ ,ܡ ܒܪ ÷ ܒ 10
ܒܪ ÷ ܒ : ,ܡ ,ܡ ,ܡ ÷ ,ܡ ,ܡ ÷ ,ܡ ,ܡ ÷ ,ܡ
ÿ ÿ ÿ

ܗܘ ܕܐܡܪ ܠܐ ܢܬܒ : ܐܦ ܒܟܝ ܕܐܡܪ[a] ܐܬܪܟ ܕܚܙܝ ܗܘ
ܕܐܬܐ ܒܫܡ ܡܪܝ. ܐܦ ܒܟܝ: ܐܦ ܒܝܬ ܡܘܠܦ ܘܐܦ ܒܝܬ ܠܝܠܐ
ܕܐܬܐ ܒܫܡ ܡܪܝ ܗܘ ܕܐܡܪ[b] ܕܐܦ ܒܟܝ ,ܗܘ ܕܐܡܪ ,ܐܠ

[ܐܦ ܒܟܝ][c] . . . . . .

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a) Jer. 12,4. b) Math. 21,12. c) Rom. 11,3.

ADDITIONS AND CORRECTIONS.

I notice that a large number of mistakes have remained uncorrected. The great distance from the place of printing made it impossible for me to see more than one proof; of some of the sheets I have seen *none at all.* I must ask the kind indulgence of the reader for this unusually large list of errata. The following list makes no pretence of completeness, obvious misprints having been occasionally omitted.

In a number of proper names, such as Juḥanân Ja'ḳôbʰ, &c., the J must be changed into Y. In the first part I have written Tirhân instead of the more correct Ṭîrhân. In the Syriac text there is an inconsistency in the use of the vowels e and ê, a and â. This is due to the Mss. which, like most modern Nestorian ones, often make no distinction between the long and the short vowels. In the latter part of the text I have corrected a number of these cases and substituted the correct forms. Distinctly Nestorian peculiarities have of course been allowed to remain.

P. 6 to note *a*) See Horst, Des Metrop. Elias von Nisibis Buch vom Beweis der Wahrheit des Glaubens. 1886, p. xxiv ff. (Lit. Bl. f. Orient. Phil. iii, p. 88. D. L. Z. 1886, No. 46, col. 1641. T. L. Z. 1886, No. 21. Rev. Crit. 1886, No. 51, p. 481.) ibid. to note *b*) ʿAbʰdîšôʿ does not say that the author mentioned in B. O. iii, p. 100 ff. wrote any grammatical treatise. Assemânî here confounds Ḥazzâyâ with Huzâyâ. (Hoffmann, Pers. Märt., p. 117.) Baethgen (T. L. Z. 1887, No. 10, p. 223) has been misled by this mistake to refer the ܬܐܘܡܐ ܕܫܠܡ (Frothingham, Stephen bar Sudaili, p. 4, who also follows Assemân) to Dionysius Thrax. To

note *c*) cf. also Guidi, in Bulletino Italiano degli studii Orient. Nuova Serie 1877—82, p. 104ff. P. 7, 25, See now Horst, Die Canones Jacob's von Edessa. 1886, p. 70ff. (Lit. Cent. Bl. 1886, No. 34, col. 1145. D. L. Z. 1887, No. 9, col. 288) and Wright, Encycl. Brit. art. Syr. Lit., p. 840; 27, On Ḥonain see Wright, ibid. p. 846. P. 8, 8 Wright, p. 852; 24, Wright, ibid. P. 9, 12, Wright, ibid., p. 852, wrongly connects Yausep^{h} with Îšô'yab^{h} bar Malkôn of Ṣôb^{h}â. See the authorities quoted; 28, 569 for 509; P. 10, 9 Ḳardâḥî in his الاحكام Rome 1880, says expressly (p. ٩) that he has made use of this treatise of الياس بن شيناء. In a small grammar printed in Urmia in the local dialect (Title: ,ܟ : ܟܬܒܐ ܕܣܘܪܝܐ ܕܐܬܪܝܐ ܠܟ ܡܢ ܕܐܠܦ ܠܟ ܕܐܠܦ ܒܝܬ ܐܘܠܦ ܠܟ ܡܢ ܕܐܠܦ ܠܥܠ ܕܐܠܦ ܠܟ ܡܢ ܕܐܠܦ ܠܟ ܡܢ ܕܐܠܦ ܠܟ ܡܢ ܕܐܠܦ) I find many of the rules given by Eliâ word for word. Bar Zô'bi seems also to have been used; ibid. l. 30. cf. Wright, loc. cit., p. 852; P. 13, note c) add.: Abbeloos, Acta Sancti Maris, p. 23; P. 15, 9. Prof. Nöldeke suggests to me to read: [?ܡ] ܟܠ ܠ ܠ ܠ ܠ ܠ ܠ ܠ ܠ ܠ ; 19, Nöld. ܟܬܒ ܒܚܒܝܒ. P. 16, 7 Nöld. Ḳardâḥâ; P. 18, 2 Nöld. ; 26, ff. compare P. S. cat. 45. P. 22, note c) add: Wright, Some Apoc. Psalms in Syriac (Reprinted from PSBA June 1887) p. 1; P. 23 last line add: The example cited by Assem. does really occur. 47, 21; P. 24, note c), Nöld.: Del. last part; the subject begins with "thy unworthy Eliâ". P. 25, del. note *a*) Prof. Duval writes: "ܡܬܬܠܝܢܐ est exacte et signifie "des regles de conduite", litt. "de choses dirigeantes", cf. B. O. iii, 1, p. 343b et iii, 2, 901. Comp. also B. O. iii, p. 182. Hoffmann, De Hermeneuticis 211, 25; P. 26, note a) *d^{h}ab^{he}he(i)n*; P. 34, 12 *zelg^{h}ê*; 29, z^{e}kip^{h}tâ; P. 35, 17 *ne'bad^{h}*. P. 37, 1 *pât^{h}ûrâ*. P. 38, 9 *'izep^{h}*; 10 *met̲t̲ul*; 14 *'ab^{h}dan(i)*, *barr^{e}k^{h}an(i)*; 15 *kad^{e}šan(i)*. P. 39, 5 *ḥar(r)an(i)*, *m^{e}ḥar(r)în*; 9 *wa(m)marm^{e}rânê*; 20 *ašle(ṭ)ṭan*; note a) add. Ḳardâḥî الاحكام p. 61, 20. P. 40, 2 *met^{h}ya(h)bîn* &c. P. 41, 2 *wal^{e}mekb^{e}ran(i)*; 4 *prutd^{e}ḳa*; 7 *neḥṭ^{e}p^{h}ônâk^{h}*; 8 *neḥṭ^{e}p^{h}an(i)*. P. 43, note b) read Sirach 8,7 (ed. Lag., p. 8); note c) add. cf. Notes p. 52, 10. Bar 'Eb^{h}. i, 26, 17. P. 45, 8 *d^{he}ḳesaryâ*. P. 46, 7 Sâtânâ.

Notes p. 1* add. 'Ab^{h}dîšô', Pardaisa d^{h}a'den (Ms. Amer. Or. Soc.) in explanation of the Prooemium: ,ܟ : ܟܬܒܐ ܕܣܘܪܝܐ (P. S. 784). P. S. catal. col. 516, 518. B. O. iii, 139, 144. Bar 'Eb^{h}. i, 7, 22; 44, 20 &c. Frothingham. Bar Sudaili 42, 18. Eliâ of Ṭirhân 6, 16; 8, 2. P. 2* note a) add. cf. Kautzsch, Gram. d. Bibl. Aram., p. 20, note 2. Levy, Talm. W. B., iii, 495.

P. 5*, 20 cf. Acts 10, 13. P. 8*, 18 cf. אודרוס השמוש. Steinschneider, Hebr. Bibl., xx, 4. P. 9*, 18 ܫܘܒܚܐ. P. 10*, note b) cited by K. in P. S. col. 1569; note c) Delete! Nöld. "ܡܗܝܢ ܐܢܫ O Verständiger". cf. also Lagarde, Anal. 20, 25: 170, 11. P. 11*, note a) Del.! Nöld. ܕܒܣܛܪܐ. P. 14*, note 31. Prof. Nöldeke calls my attention to the fact that this supposition is incorrect. The name comes from the false notion that the Pᵉšittâ was written in Palestine, cf. also P. S. 2585. s. r. ܐܝܣܐ (but 1974 = ܚܙܐ!). John of Malala (ed. Dindorf, p. 12) says distinctly: ἐπειδὴ γὰρ Συρίαν τὴν Ἰουδαίαν καὶ Σύρους οἱ παλαιοὶ τοὺς Παλαιστίνους ὠνόμαζον. P. 17*, 1 add. ܚܕܬܐ ܕܒܪ ܥܒܪܝ *Bar 'Ebʰ.* i, 156, 17. P. 19*, 22 read *Opusc. Nest.* 33, 3. P. 20*, 5, Nöld.: "Für ܚܫܐ hat der Gött. Codex ܚܫܐ" cf. also P. S. 527 ܡܫܝܚܐ ܚܫܐ. P. 21*, 5 ܒܝܬ ܐܪܡܝܐ; 7 ܚܫܝܫ; 12 Ms. ܐܦܪ, Read ܚܕܐ; del. note b)! P. 22*, 3 ܚܕܐ; 11 Ms. ܚܕܝܪ; 24 Terminology; P. 24*, 10 so my Copy; read ثقل. P. 25*, 19 read ,ܡܐܪܒܐ. P. 26*, 2 for ' ܒ ܐܢ read ܡܐܪܒܐ. P. 27*, 1 ܡܐܪܒ; 10 add. cf. P. S. 2214. P. 29*, 19 ܠ ܐܢ ܕܡ. P. 30*, note *a*). On a Ms. containing a similar fuller recension see Proceedings Am. Or. Soc. May 1887, p. xxxiv. There is also a Ms. containing this tract in the collections of the Soc. Prom. of Christ. Know. at Cambridge (Encycl. Brit. art. Syr. Lit., p. 843). Prof. Wright kindly informs me that this too probably contains the fuller recension. Müller, Ibn Abi Useibia i, 318, 6 (see Lesarten, p. 36) gives the better reading بشقشاقى I see that Dr. Löw (ZDMG. xl, p. 764) and myself have hit upon the same explanation (my Ms. was in the hands of the printer in June 1886), though ܫܡܫܐ is hardly correct. The form corresponds exactly to ܫܡܫܐ, cf. P. S. 540 s. r. ܚܠܡ. Löw, P. N., p. 225. Read also עשרין דברים. P. 31*, 9 ܫܡܫ? P. 32*, 3 for *also bei* read *see also*; 11 to ܫܢܐ add. Bar 'Ebʰ. i, 194, 10 comm. to Math. 16, 33; l. 25 read 746; 26 ܒܢܝ. Kardâhi also (66, 5) explains simply اى الحروف التى تسقط فى اللفظ. P. 33*, 6 read 1586; 7 read 362; 8 ܚܫܒܢܐ. P. 34*, 1 cf. now P. S. s. r.; 9 read 2173; 12 read 41, 20; l. 25 so Ms., read ܚܕܝܢܐ. P. 35*, 2 ܫܡ; 12 ܚܕܝܫܢܐ. P. 36*, 3 הפך; 10 cf. ܫܢܐ Land iv, 216; l. 25 ܚܫܒܢܐ; 28 Kuššaitâ. Acc. to Bar 'Ebʰ. to Acts 2, 9 (ed. Klamroth, 5, 88 cf. to Amos 9, 7, ed. Moritz 12, 14, Gram. i, 19, 12) this is the Nest. reading. Cf. the Hebrew forms קפודקיא (Targ. Yeruš. i and ii, Talm.

Yeruš.) and קפוטקיא (Targ. Onḳ., Targ. to Prophets, Talm. Babli). See passages in Levy's Lexicons s. v., Berliner, Targ. Onḳ. p. 5. The'Âruk^{h} (ed. prin.) gives both forms, under קפודקיא also קפוקיא, probably a misprint. P. 37*, 6 read 1797; l. 16 *John.* P. 38*, 8 ; 9 . P. 40*, 8 add. . Bar 'Eb^{h}. i, 179, 20. P. 41*, 11 [] before . P. 42*, 22 read 36, 6 ff. P. 44*, 7 *I do not believe.* P. 46*, 9 . P. 47*, 17 ; l. 26, read 75. P. 48*, 12 read 14 . P. 54*, 12 cf. Ḳardâḥî الاحكام, p. 61, 4. P. 66*, 16 cf. P. S. col. 2692. P. 67*, 1 cf. P. S. col. 2591.

Text. ם l. 5—ס l. 10 cited in Abr. Echel. ed. of the Catalogue of 'Ab^{h}dîšô', p. 177. ס l. 10 . ע l. 2 . צ l. 15 . ש l. 2 . ת l. 14 so Ms. read or . ת l. 21 so Ms. ? ת l. 1 . ב note 1 insert B.

Columbia College, N.-Y., August 1887.

ܟܬܒ ـــ ܬܡܢܝܐ (fol. 56b) ܕܐ ÷ ܢܫܟܚ. ܢܥܠܡ. ܢܚܙܐ. ܚܙܐ
ܕܟܠܗܘܢ ܟܠ ܡܫܬܡܗܕܢܐ ܕܘ ܫܘܝܐ ܠܟ ܗܘ: ܐܡܪ
ܟܬܒ ـــ ܢܚܙܐ. ـــ ܢܥܠܡ. ـــ ܢܫܟܚ ÷ ܟܬܒ ܢܡ ܢܫܬܗܕܢ
ܟܬܒ ܟܬܒ ܫܘܝܐ ܕܘ ܕܘ ܫܟܚ ܐܡܪ: ܐܡܪ[a] ܫܘܝܐ
ܐܡܪ ܕܐܡܪ.

ܫܡܥ. ܟܠ ܟܠ ܢܫܟܚ ܟܬܒ ܠܐ ܫܘܝ[b] ÷

ܟܬܒ ܠܐ ܟܠ ܟܠ ,ܐܡܪ ܐܡܪ ܟܠ ܟܬܒ ܥܠ ܫܘܝ
ܫܡܥ.[c] ܫܡܥ ܫܡܥ ܟܬܒ

a) C ܫܘܝܐ. b) C ܟܠ ܟܬܒ ܟܬܒ ܠܐ ܫܘܝ ܫܡܥ.
c) C adds ܟܬܒ.

ܡܫܬܬܝܢ ܟܘܢܝܐ ܡܠܐ ܟܠ ܡܠܐ ܕܡ ܚܕ ܡ
ܗ̇ ܠ̇ ܙ̇ ܟ̇ ܢ̇ ܟ̇ ܟ̇ ܫ̇ ܕ̇ ܐ̇ ܐ̇ ܚ̇ ܠ̇ ܐ̇
ܚ̇ ܕ̇ ܟ̇ ܠ̇ ܟ̇ ܟ̇ ܟ̇ ܟ̇ ܟ̇ ܟ̇ ܟ̇ ܟ̇ ܟ̇ ܟ̇
ܡ ܠ̇ ܟ̇ ܟ̇ ܟ̇ ܟ̇ ܟ̇ ܟ̇ ܟ̇ ܟ̇ ܟ̇ ܟ̇ ܟ̇ ܟ̇
ܐ̇ ܒ̇ ܗ̇ ܠ̇ ܒ̇ (ܒ̇) ܟ̇ ܢ̇ ܟ̇ ܫ̇ 5
ܒ̇ ܟ̇ ܒ̇ ܟ̇ ܒ̇ ܟ̇

ܐܚܕ ܡܕܝܢܬܐ ܕܐܪܡܝܐ ܗܘ ܕ: ܐܝܬ ܠܗ ܫܡܐ ܕܐܪܡܝܐ (fol. 54b)
ܐܠ ܕܐܪܡܝܐ ܕ[a]ܐܠ ܡܕܝܢܬܐ ܕܐܪܡܝܐ ܗܘ ܕ. ܫܡܗ ܕܐܪܡܝܐ ܐܠ
ܐܠ ܫܡܐ ܕܐܠܗ ܕܐܠ ܐܝܬ ܠܗ ܫܡܐ ܕܐܠܗ ܕ: ܐܝܬ ܠܗ ܫܡܐ ܕܐܠ
ܕ: ܐܠ ܕܐܠ ܕ[b]ܐܪܡܝܐ ܐܠ ܕ. ܐܠ ܕ ܐܠ ܕ: ܐܠ ܕ
ܐܝܬ ܠܗ ܫܡܐ ܕ[c]ܐܠ ܕ.

ܐܠ ܕ ܐܠ ܕ ܐܠ ܕ

(fol. 53 b) ܗܘ ܕܐܠܗܐ ܡܪܝ ܥܡ ܟܠ ܡܢ ܕܥܒܕ [a]ܠܐܠܗܐ ܡܪܝ ܥܡ ܟܠ ܡܢ ܕܥܒܕ ܠܐ ܗܘ ܕ

ܫܡ ܐܝܬܘܗܝ ܕܐܒܝ ܕܫ ܡܠܟܐ ܕܫ ܐ[a] ܒ (fol. 52b)
ܕܐܒ ܡܢ ܕܐܒܝ ܕܐ ÷ ܡܠܟ ܐ[b] ܓ ܒ ܒ ܫܠܡ. ܒ
ܕܐܒ ܡܢ ܕܐܒܝ ÷ ,ܫ[c] ܕ. ܫ ܫ ܡܠܟ ܐ ܕ ܐ ÷ ܕ
ܕ. ܕ ܡܢ ÷ ܕ[d]. ܕ ÷ ܕ ÷ ÷ ÷

ܒܝܬ ܒܝܬ ܒܝܬ

ܫܒܝܩܬ. ܫܒܩܬ. ܫܒܩ. ܫܒܩ. ܫܒܩ. ܫܒܩ. ܫܒܩ.
ܫܒܩ. ܫܒܩ. ܫܒܩ. ܫܒܩ. ܫܒܩ. ܫܒܩ. [a]ܫܒܩ.
ܫܒܩ. ܫܒܩ. ܫܒܩ. ܫܒܩ. ܫܒܩ. ܫܒܩ.

ذ ؤهمهم حدوذ ذكم مسلم. ؤحمهم لم ههنوه
ؤهمهم ؤهمهم حدوذ ذهمه ذهمه ذكم ؤحمهم
[1]ذكم مسلم. ؤحدذ ذكم ذهم همذهمهه. ؤحمهم
ذهمه. همهم ذكم ؤحمهم ذ. همهم حدوذ
ذهمهم همذهمهه. ؤحمهم ذهمهم ذهمهم حدوذ
[b]مسلم ذكم ؤحمهم حدوذ مم ؤحمهم ذكم
ذ ذهمه ذكم. ملم ملم مم ذهمه ذ ذكم
ذكمهم: ذهمه مم همذهمهه ذم ذكم. مم
ذهمه مم ؤحمهم حدوذ ذكم مسلم. حهم همهم
ذهمه (fol. 45b) همهم ذكم. ؤحمهم ذكم
همذهمهه. ؤحمهم ذهمهم ذكم مم همم ذم ذهمه
همذهمهه ؤحمهم [d]ؤحمهم. [c]ؤحمهم مم ذم ذهمه
مسلم ذكم ؤحمهم [e]ؤحمهم. ؤحمهم. ؤحمهم حدوذ
همهم ذكم ؤحمهم ذ. ؤحمهم. ؤحمهم حدوذ
ذكمهم. ذكمهم. ؤحمهم. ؤحمهم حدوذ. ذهمه
مسلم. ذكمهم. ؤحمهم حدوذ مم همذهمهه. ؤحمهم
همهم ذكم ؤحمهم ذ. ؤحمهم حدوذ ذكم
مم ذكم. ؤحمهم. ؤحمهم حدوذ ذهمه
همذهمهه [f]مم ذهمه ذهمه ذكم مسلم
ذهمهمهم ذم ذهمهم ذهمه ذهمه ذكم مسلم
ذكم مسلم ؤحمم [h]ذم ذكم [g]ذم ؤحمه ذحلم
ؤحمهم ذهم ذكمدوذ مم. ؤحمهم ذكم (fol. 46a) حدوذ
همهم ذكم همذهمهه ذهمه ذهمه ذكم.

a) C om. b) C without the copula. c) C om. ـم and reads ؤحمهم.
d) C ؤحمهم! e) See note 102. f) C همذهمه. g) B om. h) Ms. Mus. Brit. omits this word, which gives the better reading.

ܟܠ ܡܠ ܒܗ ܒ)ܡܫܟܚܬܗ ܐ)ܒܗ ܕܐ ܕܐܡ ܕ. ܒܗ
ܕܥܒܕ ܒܘܪܝܐ . ܠܐ ܒܗ ܕܐ ܒܠ ܕܐ . ܟܬܒ
ܗ)ܠܚܝܢ . ܠܚܝܢ . ܠܡܝܢ . ܟܬܝܢ ܟܠ ܕ)ܐܝܢ ܓ)ܡܢ
ܡܝܢ ܕܐ ܕܐ ܒܠ ܡܠ ܕ)ܠܥ ܒܗ ܡܠ ܕ
ܟܠ ܠܥ ܟܠ ܟܠ ܡܫܝܚܐ ܐܒܐ ܟܠ ܝܫ ܒܗ ܡܠ
ܟܠ ܕ)ܐܝ ܐܝ ܟܠ ܐܝ ܠܐ ܐܝ ܠܐ ܐ)ܟܠ ܒܗ
.ܐܝܢ . ܐܝܢ . ܐܝܢ . ܐܝܢ . ܐܝܢ (fol. 44b) ܗ)ܟܝܢ
ܕܥܒܕ ܟܠ ܡܠ ܒܗ . ܒܘܪܝܐ ܐ)ܡ ܟܬܒ ܐ)ܟܡ
ܕܥܒܕ ܟܠ ܡܠ ܒܗ ܒܘܪܝܐ ܐ)ܡ ܟܬܒ ܗ)ܟܡ
ܕܥܒܕ ܟܠ ܡܠ ܒܗ ܒܘܪܝܐ ܟܠ ܟܠ ܕ. ܒܗ
ܕܥܒܕ ܟܠ ܡܠ ܒܗ . ܒܘܪܝܐ ܕܐ ܕܐ ܕ. ܒܗ

ܕܐܡܪ ܐܝܟ ܕܐܡܪ ܐܢܐ ܕܐܡܪ ܐܢܐ ܠܟ ܡܫܝܚܐ ܕܐܡܪ ܐܢܐ ܠܟ ܡܫܝܚܐ ܕܐܡܪ ܐܢܐ ܠܟ ܡܫܝܚܐ

ܟܬܒ ܗܘ ܠܫܡܥ ܕ ܒܝܘܡ ܚܕ ܒܫܒܐ ܗܘ ܠܫܡܥ
ܡܫܬܐ ܡܫܬܐ ܗܘ ܕ ܫܡܥ ܒܝܘܡ ܚܕ ܒܫܒܐ ܗܘ
ܡܫܬܐ ܡܫܬܐ ܗܘ ܕ [a]ܒܝܘܡ ܚܕ ܒܫܒܐ ܗܘ. ܐܠܐ ܠܐ ܐܝܟ
ܟܬܒ ܗܘ [b]ܗܘ ܐܠܐ ܡܫܬܐ ܗܘ. ܐܠܐ ܠܐ ܐܝܟ
ܠܫܡܥ ܗܘ ܒܝܘܡ ܚܕ ܒܫܒܐ ܗܘ. ܐܠܐ ܠܐ ܐܝܟ
ܡܫܬܐ ܡܫܬܐ ܗܘ ܕ ܫܡܥ ܒܝܘܡ ܚܕ ܒܫܒܐ ܗܘ
ܡܫܬܐ ܡܫܬܐ ܗܘ ܕ ܒܝܘܡ ܚܕ ܒܫܒܐ ܗܘ. ܐܠܐ ܠܐ ܐܝܟ
ܟܬܒ ܗܘ ܠܫܡܥ ܕ ܒܝܘܡ ܚܕ ܒܫܒܐ ܗܘ
ܡܫܬܐ ܡܫܬܐ ܗܘ ܕ [c]ܒܝܘܡ ܚܕ ܒܫܒܐ ܗܘ. ܐܠܐ ܠܐ ܐܝܟ
ܠܫܡܥ ܗܘ ܒܝܘܡ ܚܕ ܒܫܒܐ ܗܘ. ܐܠܐ ܠܐ ܐܝܟ
ܡܫܬܐ ܡܫܬܐ ܗܘ ܕ ܫܡܥ ܒܝܘܡ ܚܕ ܒܫܒܐ ܗܘ
ܡܫܬܐ ܡܫܬܐ ܗܘ ܕ ܒܝܘܡ ܚܕ ܒܫܒܐ ܗܘ. ܐܠܐ ܠܐ ܐܝܟ
ܟܬܒ ܗܘ ܠܫܡܥ ܕ ܒܝܘܡ ܚܕ ܒܫܒܐ ܗܘ
ܡܫܬܐ ܡܫܬܐ ܗܘ ܕ [c]ܒܝܘܡ ܚܕ ܒܫܒܐ ܗܘ

ܟܬܒ ܗܘ ܠܫܡܥ ܕ ܒܝܘܡ ܚܕ ܒܫܒܐ ܗܘ
ܗܘ ܕ ܫܡܥ ܒܝܘܡ ܚܕ ܒܫܒܐ �. ܐܠܐ (fol. 43 a)
ܕ ܡܫܬܐ ܡܫܬܐ ܗܘ [c]ܡܫܬܐ ܡܫܬܐ ܗܘ. ܐܠܐ ܠܐ ܐܝܟ [d]ܗܘ ܟܬܒ [e]
ܡܫܬܐ ܡܫܬܐ ܗܘ. ܐܠܐ ܠܐ ܐܝܟ ܡܫܬܐ ܡܫܬܐ ܗܘ
ܡܫܬܐ ܡܫܬܐ ܗܘ. ܐܠܐ ܠܐ ܐܝܟ ܡܫܬܐ ܡܫܬܐ ܗܘ
ܡܫܬܐ ܡܫܬܐ ܗܘ [f]ܒܝܘܡ ܚܕ ܒܫܒܐ ܗܘ. ܐܠܐ ܠܐ ܐܝܟ
ܟܬܒ ܗܘ ܠܫܡܥ ܕ ܒܝܘܡ ܚܕ ܒܫܒܐ ܗܘ

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a) B ܒܝܘܡ! b) C ܗܘ ܟܬܒ. c) B om. d) C om. after ܐܠܐ ܠܐ ܐܝܟ
we must read ܗܘ e) C adds ܗܘ ܟܬܒ! f) C ,ܒܝܘܡ.

ܐܝܟ ܕܐܢ ܒܥܐ ܠܡܫܬܐ ܕܐܢ ܐܝܟ ܕܐܢ ܒܥܐ ܠܡܫܬܐ ܕܐܢ ܐܝܟ ܕܐܢ ܒܥܐ ܠܡܫܬܐ
ܕܐܢ ܐܝܟ ܕܐܢ ܒܥܐ ܠܡܫܬܐ ܕܐܢ ܐܝܟ ܕܐܢ ܒܥܐ ܠܡܫܬܐ ܕܐܢ ܐܝܟ ܕܐܢ ܒܥܐ
ܠܡܫܬܐ ܕܐܢ ܐܝܟ ܕܐܢ ܒܥܐ ܠܡܫܬܐ ܕܐܢ ܐܝܟ ܕܐܢ ܒܥܐ ܠܡܫܬܐ ܕܐܢ ܐܝܟ

ܕܐܬ ܫܘܝܐ ܕܐܬ ܐܠܐ ܕܐܬ ܐܠܐ ܡܫܡܫ
ܫܘܝܐ ܕܐܬ ܫܘܝܐ ܕܐܬ ܐܠܐ ܕܐܬ ܐܠܐ ܡܫܡܫ[a]
ܫܘܝܐ ܕܐܬ ܫܘܝܐ ܕܐܬ ܐܠܐ ܕܐܬ ܐܠܐ ܡܫܡܫ

ܡܫܝܚܐ[a] ܐܡܪ ܠܬܠܡܝܕ ܕ. ܡܫܝܚ ܕܥܒܕ ܐܝܟ ܗܟ
ܡܫܝܚ ܒܪܢܫܐ ܕܐܦܢ ܡܫܝܚ ܒܥܐ ܠܡܗܘ ܬܠܡܝܕ
ܠܐ ܝܕܥ ܐܢ ܐܠܐ ܒܫܥܐ ܕܥܒܕ ܐܢ ܒܥܐ ܕܐܢ
ܕܐ ܒܝܬ ܠܐ ܫܡܝܢ. ܐܦ ܠܐ ܫܦܝܪ ܠܗ ܠܐ ܡܦܩ.
ܡܫܝܚ ܕܐܡܪ ܠܬܠܡܝܕ ܡܢ ܒܪܢܫܐ ܬܠܡܝܕ
ܗܘ ܕܐܬܐ ܠܡܫܝܚ (Ms. 5. fol. 40a) [b]ܐܘ ܬܠܡܝܕ
ܠܗ ܡܫܝܚܐ[c] ܕܐܡܪ ܠܗ ܠܐ ܐܝܟ ܠܐ ܐܠܐ.
ܐܡܪ ܠܗ ܡܫܝܚ ܐܢ ܐܦ ܐܢ ܐܡܪ ܠܗ ܠܐ ܐܝܟ
ܡܢ ܡܫܝܚܐ ܕܡܫܝܚ ܐܢ ܐܡܪ ܠܗ ܠܐ ܐܝܟ ܐܢ
ܕ. ܬܠܡܝܕ ܐܚܝ[e] ܕܐܡܪ ܐܢ ܐܦ ܐܡܪ ܠܗ ܠܐ
ܕ. ܬܠܡܝܕ ܐܚܝ ܕܐܡܪ ܐܢ ܐܦ ܐܡܪ ܠܗ ܠܐ
ܕ ܐܢ ܡܫܝܚ ܕܡܫܝܚ ܕܡܐ ܕ. ܐܚܝ ܕܐܡܪ ܐܢ
ܕܡܐ ܕ. ܒܪܢܫ ܐܡܪ ܠܬܠܡܝܕ ܕܐ[f]. ܡܫܝܚ ܐܚܝ
ܐܡܪ ܠܗ ܠܐ ܐܝܟ ܠܐ ܐܠܐ. ܐܦ ܠܐ ܫܦܝܪ ܠܗ

ﻭﻫﻭ ﻫﻭ ﻣﻠﻜﺎ ﺩﻣﻠﻜﻴﻢ

ܒܝܬ ܡܫܝܚܐ ܕܒܝܬ ܐܒܐ ܒܝܬ ܒܪ ܒܝܬ ܪܘܚܐ ܒܝܬ ܩܕܝܫܐ ܒܝܬ ܚܝܐ ܒܝܬ ܩܝܡܐ
ܒܝܬ ܕܝܢܐ (fol. 38a) ܒܝܬ ܦܘܪܩܢܐ ܒܝܬ ܡܫܚܐ ܒܝܬ ܟܗܢܘܬܐ ܒܝܬ ܡܕܒܚܐ
ܒܝܬ ܩܘܪܒܢܐ

ܗܕܐ ܡܠܬ ܕܒܫܡܝܐ ܥܠ ܐܪܥܐ[a]

ܐܝܟ ܡܐ ܕܐܝܬ ܒܗ ܚܝܠ ܘܥܘܬܪ ܘܚܟܡܬ ܘܢܣܒ ܘܫܘܠܛܢ ܘܟܒܘܕ ܘܫܘܒܚ ܘܬܫܒܘܚܬ ܘܬܘܕܝܬ ܘܫܘܒܚܐ ܘܫܠܡܐ ܘܚܕܘܬܐ ܘܚܒܪܘܬܐ ܘܫܠܡܐ ܘܪܚܡܐ ܘܚܢܢܐ ܘܡܪܝܡ

ܐܒܪܗܡ ܕܒܝܬ ܐܒܝ ܡܠܟܐ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ[a].
ܕܡܫܝܚܐ ܕܡܪܝܡ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ.
ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ.
ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ.
ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ.
ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ.

ܫܠܡ ܡܫܝܚܐ ܕܡܪܝܡ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ

ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ.
ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ[b] ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ.
ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ∴ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ.
ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ.
ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ.
ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ∴ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ.

ܫܠܡ ܡܫܝܚܐ ܕܡܪܝܡ ܕܒܝܬ[c] ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ

ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ.
ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ.
ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ[b] ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ.
ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ ܕܒܝܬ ܐܒܝ.

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a) C twice. b) C om. c) ܕܒܝܬ ܐܒܝ.

ܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܠܗܐ ܗܘ ܕܐܬ ܒܗ ܒܝܬ ܐܠܗܐ ܐܠܐ ܫܡܝܐ ܘܐܪܥܐ ܕܥܒܕ ܫܡܝܐ ܘܐܪܥܐ ܠܐ ܢܗܘܐ ܠ

ܟܠܡܐ ܟܝܢ ܕ̈ ܠ̈ ܡ̈ ܕ̈ ܒ̈ ܐ̈ ܕ

ܕܐ ; ܒ ܐܡ ܕܫܘܝ ܠܗ ܒܝܬ ܡܘܬܒ ܕܒܝܬ ܡܫܝܚ ܡܫܠܡ
ܕܫܠܡ ; ܒ ܐܡ ܕܒܝܬ ܡܫܝܚ ܕܒܝܬ ܡܫܝܚ ܠܗ ܕܒܝܬ ܠܗ ܕܫܠܡ :
ܕ ܕܫܠܡ ; ܕܒܝܬ ܡܫܝܚ ܕܒܝܬ ܡܫܝܚ ܕܒܝܬ ܡܫܝܚ ܕܒܝܬ ܡܫܝܚ :
ܕܫܘ : ܒܝܬ ܡܫܝܚ ܕܒܝܬ ܡܫܝܚ ܕܒܝܬ ܡܫܝܚ ܕܒܝܬ ܡܫܝܚ ܕܒܝܬ
ܡܫܝܚ ܕܒܝܬ ܡܫܝܚ ܕܒܝܬ ܡܫܝܚ ܕܒܝܬ ܡܫܝܚ ܕܒܝܬ ܡܫܝܚ ܕܒܝܬ
ܕ ; ܒ ܐܡ ܕܒܝܬ ܡܫܝܚ ܕܒܝܬ ܡܫܝܚ ܕܒܝܬ ܡܫܝܚ ܕܒܝܬ ܡܫܝܚ
ܕܒܝܬ ܡܫܝܚ ܕܒܝܬ ܡܫܝܚ ܕܒܝܬ ܡܫܝܚ ܕܒܝܬ ܡܫܝܚ ܕܒܝܬ ܡܫܝܚ
ܕ ; ܒ ܐܡ

45, 1 ܗܘ ܕܥܒܕ ܐܢ ܐܡܪ ܠܗ ܡܪܝ ܐܢ ܐܡܪ ܠܗ ܡܪܝ ܐܢ ܐܡܪ ܠܗ ܡܪܝ

ܐ

ܒܪܢܫܐ ܕܐܠ ܒܪܢܫ ܒܪܢܫ ܕܐܠ ܒܪܢܫ[a] ܒܪܢܫܐ
ܐ. ܒܪܢܫܐ ܒܪܢܫ ܒܪܢܫ ܕܐܠ ܒܪܢܫ[b] ܒܪܢܫܐ ܕܒܪܢܫ
ܕܐ ܕܒܪܢܫ ܒܪܢܫ ܒܪܢܫ ܒܪܢܫ ܕܒܪܢܫ ܕܒܪܢܫ ܕܐ
ܒܪܢܫ ܕܐ ܒܪܢܫ ܒܪܢܫ ܒܪܢܫ ܒܪܢܫ ܕܒܪܢܫ ܕܒܪܢܫ
ܒܪܢܫ ܕܐ ܒܪܢܫ ܒܪܢܫ ܒܪܢܫ[g] ܒܪܢܫ. ܒܪܢܫ ܕܒܪܢܫ
ܒܪܢܫ[c] ܒܪܢܫ ܐܠ ܐܠ ܒܪܢܫ. ܒܪܢܫ[f] ܒܪܢܫ ܒܪܢܫ ܒܪܢܫ
ܒܪܢܫ ܕܐ ܒܪܢܫ[i] ܒܪܢܫ ܒܪܢܫ[h] ܒܪܢܫ ܒܪܢܫ ܒܪܢܫ ܒܪܢܫ
ܒܪܢܫ[k] ܒܪܢܫ ܐ ܐܠ ܐܠ ܒܪܢܫ. ܒܪܢܫ ܒܪܢܫ ܒܪܢܫ ܒܪܢܫ
ܒܪܢܫ ܒܪܢܫ ܐ ܒܪܢܫ[l] ܒܪܢ. ܒܪܢܫ ܐ ܒܪܢܫ
ܒܪܢܫ ܐ ܒܪܢܫ ∴ ܒܪܢܫ[m] ܒܪܢ ܒܪܢܫ ܒܪܢܫ ܒܪܢܫ
ܒܪܢ ܒܪܢ ܒܪܢܫ ܒܪܢܫ. ܒܪܢܫ ܒܪܢܫ ܒܪܢܫ ܒܪܢܫ
ܒܪܢܫ[e] ܒܪܢ ܐܠ ܒܪܢܫ ܒܪܢ ܒܪܢ ܒܪܢ
ܒܪܢ ܒܪܢ ܒܪܢ ܒܪܢ ܒܪܢ ܒܪܢ ܒܪܢ ܒܪܢ.

ܒܪܢ ܐ[n] ܒܪܢ ܒܪܢ ܒ. (Ms. Sachau 5 fol. 32b)
ܒܪܢ ܒܪܢ ܒܪܢ

ܒܪܢ. ܒܪܢ. ܒܪܢ. ܒܪܢ. ܒܪܢ ܒܪܢ ܒܪܢ ܒܪܢ
ܒܪܢ. ܒܪܢ ܒ ܒܪܢ ܒܪܢ ܒܪܢ ܒܪܢ ܒܪܢ (fol. 33a)
ܒܪܢ ܒ ܒܪܢ ܒܪܢ ܒܪܢ ܒܪܢ ܒܪܢ ܒܪܢ ܒܪܢ

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a) C ܒܪܢ. b) A adds ,ܒ. c) I have added wau. A ܒܪ. B has here ܒܪ. C unreadable. d) B and C without ܐ. e) C om. f) B ܒܪ. g) A ܐ for ܒ. h) C adds ܒܪ. i) A reads this word twice. k) C ܒܪ and following ܒܪ. l) C ܒܪ ܒܪ. m) B ܒ. n) C ܒ.

ܡܫܬܝܪܐ . ܕܫܬܝܪܐ . ܡܫܠܚܐ . ܕܫܠܚܐ . ܡܫܚܬܐ
ܕܫܚܬܐ . ܡܫܚܠܐ . ܕܫܚܠܐ [a] . ܟܬܝܒܐ

ܟܬܒܐ ܡܢ ܩܪܝܬܐ [b] ܕܐ ܡܫܡܫ ܠ . ܒܪܝܫܐ

(fol. 9a) ܕܐ . ܟܬܒ ܡܢ ܠܡܫܡܫܐ . ܟܕܝܢ ܩܪܝ

ܟܬ [c] ܒܗ . ܠܡܫܡܫܐ ܐܦ ܟܠܠ ܟܬܒܐ ܠ

ܕܟܬܝ [d] . ܕܟܬܝ ܕܟܬܒ [d] . ܒܝܬ ܢܝܫܢ . ܟܬܒܐ

ܠܡܫܡܫܐ ܠ ܟܬܒܘܬ ܐܦ ܠܐ . ܠܡ [e] ܒܗ ܟܬܝ

ܡܢ ܠܡܫܡܫܐ ܠ ܟܬܒܘܬ ܒܪ ܐܦ ܟܬܒ ܡܢ

. ܕܟܬܒ ܒܝܬ ܢܝܫܢ . ܟܬܒܐ ܟܒ ܒܗ . ܟܬܒ [f]

[g] ܕܟܬܒ . ܕܟܬܒ . ܡܟܒ . ܕܡܟܒ * [h] . ܡܟܒ ܐ

. ܠܡ | ܒܗ ܟܬܝ

. ܡܩܡ ܟܬܒ ܡܝܡܪ ܐܡܪ ܩܠ ܠܐ [i] ܠܡ ܐܡܪ *

44, 1 . ܟ ܐܡܪ ܡ [k] ܐܦ ܠ ܐܡܪ ܠ ܡܫܡܫ ܐܡܪ

. ܟܬܝܒ ܟܬܒܐ

ܠ * [l] ܡܢ ܟܬܒܐ . ܕܠܐ ܒܪܝܫܐ ܐܝܕ ܡܢ

ܟܬܒ ܐܦ ܟܬ . ܟܬܒ [m] ܐܦ [l] ܒܪܝܫܐ . ܡܫܡܫ *

ܟܬܒ ܐܦ ܟܬ ܐܦ ܠ [n] . ܒܪܝܫܐ ܐܝܕ ܐܦ . ܒܪܝܫ

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a) A om. b) B without ܐ. c) A ܠ. d) B and C om. e) A ܒܗ ܟܬܝ.
f) Omitted by C, A ܠܡܫܡܫܐ. B ܡܫܠ. g) C om. h) A om. C
ܕܟܬܒ ܐܦ. i) A ܠܡ ܐܡܪ. k) B and C om. l) A in inv. order.
m) B ܟܬ. n) A, B and Ms. Mus. Brit. C ܒܪܝܫ, which seems to have been the original reading of B, but has been erased. C and Ms. Mus. Brit. add ܒܪܝܫ ܟܬܒ ܐܦ.

ܗܘ ܕܐܝܬ ܒܗ ܟܠ ܡܕܡ ∴[a] ܡܫܬܐ ܕܡܫܡܫ ܒܫܡܝܐ ∴ ܕ[b]ܐܝܬ ܒܗ ܟܠ ܡܕܡ ∴ ∴[c]ܕܐܝܬ ܒܗ ܟܠ ܡܕܡ ∴ ∴ ∴

ܗܘ ܕܚܒܝܒ[a] ܫܠܝܛ. ܐܝܬܝܗ. ܟܕ ܡܫܬܡܥ ܠܗ. ܕܠܐ ܐܝܬܝܗ
ܠܗ ܡܫܬܡܥ ܠܗ. ܐܝܬܝܗ ܕܠܐ ܡܫܬܡܥ ܠܗ ܚܒܝܒ. ܗܘ ܕܐܝܬܝܗ
ܠܗ ܡܫܬܡܥ[d] ܐܝܬܝܗ. ܕܠܐ ܡܫܬܡܥ[a] ܠܗ ܚܒܝܒ.[c] ܚܒܝܒ[b] ܗܘ ܕܐܝܬܝܗ
ܠܗ ܡܫܬܡܥ[f] ܐܝܬܝܗ[e] ܕܠܐ ܡܫܬܡܥ[b] ܠܗ ܚܒܝܒ. ܗܘ ܕܐܝܬܝܗ ܚܒܝܒ
ܡܢ ܗܘ ܕܐܝܬܝܗ ܚܒܝܒ ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ
ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ
ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ
ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ
ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ
ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ
ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ
ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ
ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ
ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ
ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ
ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ
ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ
ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ
ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ
ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ
ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ
ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ
ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ
ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ ܐܝܬܝܗ ܗܘ ܕܚܒܝܒ ܠܗ ܡܫܬܡܥ ܠܗ ܕܠܐ

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a) B ܚܒܪܝܒ. b) B om. c) C om. B with copula. d) C in inv. order. e) C without copula, and then ܡܫܬܡܥ. f) C adds ܠܗ! g) B and C in inv. order. h) C in inv. order. i) A with copula. k) B without ܕ. l) C without ܕ. m) A and C om. n) B with copula C with ܕ. o) C om. adding ܕ to the next word. p) B reads ܟܬ before ܐܝܬܝ. q) C without copula. r) B without copula. s) B ܡܢ ܕܐ. t) B and C ܐܝܬܝܗ. ܟܬ ܡܫܬܡܥ ܠܗ ܕܠܐ ܐܝܬܝܗ. B reading, however, ܟܬ &c! u) C ܡܢ ܕܐ. v) C gives these examples in a different order. w) A om. x) A om.

ܠܐ

ܕܒܝܬܗ ܕܐܠܗܐ ܕܚܝܐ ܕܐܠܗܐ [a]ܐܠ. ܡܢ ܒܪܝܫܐ
ܥܠܝܗ ܐܠܗܐ.
ܕܥܒܕ ܐܢܫ ܠܐ ܡܠܟ ܐܠܐ ܕܐܠܗܐ ܕܚܝܐ ܕܥܒܕ ܥܡܐ.

25 [c]ܐܡ ܕܐܡܪ ܬܝܡ ܐܠ [b]ܐܢܝܢ ܐܠ ܡܢ ܚܕ ܠܐ ܢܒܝ* ,.
ܕܒܫܡܝܐ ܗܘ ܡܫܟܚ ܠܡܚܫܒܬܐ ܕܐܠܗܐ. ܐܠܐ ܡܢ ܐܠܗܐ ܕܚܝܐ 5
ܕܐܬܐ[d] ܡܢ [e]ܒܝܬ ܕܥܒܕ ܐܢܫ.

30 ܐܠ ܡܚܫܒܬܐ ܕܐܠܗܐ [c]ܬܝܡ ܠܡ ܕܐܡܪ ܐܠ ܡܢ ܚܕ ܕܐܢܐ
42, 1 ܐܢܐ [f]ܐܡܝܢ ܕܐܢܐ ܐ. ܐܠ ܗܠܟ ܐܠ ܒܫܐ ܕܐܠ
ܕܐܠ ܐܠ ܒܝܬ. ܐܠ ܒܝܬ. ܐܠ ܐܠ ܡܚܫܒܬܐ ܐܠ [g]ܐܠ
ܕܐܠ ܒܝܬ. ܐܠ ܒܝܬ. ܐܠ ܐܠ ܒܝܬ. ܐܠ ܐܠ ܐܠ ܐܠ 10
ܐܠ ܒܝܬ. ܐܠ ܒܝܬ. ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ 5
ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ
ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ
ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ
ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ 15
ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ
ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ 10
ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ

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a) B ܐܠ. b) C omits ܡܢ. B ܡܢ ܒܝܬ. c) A om. d) A and C om.
e) B om. f) B ܐܠ. g) C adds ܐܠ. h) For this B reads ܐܠ
ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ.
i) B and C om. k) A reads ܐܠ. l) A adds ܐܠ. m) B and C om.
n) B om. o) B ܐܠ. p) C ܐܠ. B om.

ܐܡܪ ܠܗ ܡܪܝ ܒܪ ܡܪܝ ܐܡܪ ܠܗ ܡܪܝ ܐܡܪ ܠܗ ܡܪܝ ܐܡܪ ܠܗ

ܐ. ܐܝܟ ܕܐ[a] ܐܬܐ ܠܗ ܠܐ ܐܬܐ ܕܐ ܐܝܟ ܕܐ

ܕ ܫܥܠܝܬ ܐܡܝܢ. ܐܡܝܢ ܐܡܝܢ. ܐܡܝܢ ܐܡܝܢ ܐܡ | ܐܡ ܐܡ 40, 1
ܐܡ[a]. ܐܡܝܢ ܐܡܝܢ. ܐܡܝܢ ܐܡ, ܐ ܐܡ. ܐܡ ܐܡ ܐܡ
ܐܡ[c] (fol. 7b.) ܐܡ[b]. ܐܡܝܢ ܐܡ[a]. ܐܡ
ܐܡ[d] ܐܡ ܐ ܐ ܐ

ܟܬܒ ܗܘ ܒ̈ ܐ̈ ܕ ܐ̈ ܕ ܐ̈ ܕ

ܡܪܝ ܐܠܗܐ ܡܪܝ ܡܫܝܚܐ ܡܪܝ ܪܘܚܐ ܩܕܝܫܐ ܡܪܝ ܬܠܬ ܩܢܘܡ̈ܐ ܡܪܝ ܐ)ܐܚܕ ܡܪܝ ܡܠܟܐ ܡܪܝ ܩܕܝܫܐ ܡܪܝ ܚܝܐ ܡܪܝ ܡܝܬ̈ܐ ܡܪܝ ܕܝܢܐ ܡܪܝ ܕܝܢ̈ܐ ܡܪܝ ܕܝܢ̈ܐ ب)ܡܚܝ ܡܪܝ ܡܚܝ̈ܐ ܡܪܝ ܡܚܝ̈ܐ ܡܪܝ ܡܚܝ̈ܐ ܡܪܝ ܡܚܝ̈ܐ ܡܪܝ ܡܚܝ̈ܐ ج)ܡܠܝ ܡܪܝ ܡܠܝ̈ܐ ܡܪܝ ܡܠܝ̈ܐ ܡܪܝ ܡܠܝ̈ܐ

١. سمعا[a] حمل حل سهدهم حتحكمه.

ه. ٢. ٢. طلم مسهم حتحكمه حمل مهدهم[b]
حتحكمه مد | حتحكمه حتم حلمكمه مسهم سم حمل
حم حنه مد[d] حتحكمه مد. حسمه. حتحكمه حتمه[c] حمحه
حمحه. حمحه[f] حمعهمه مد. حتمه. حمعهمه[e] حتمه.
حمحه حمعهمه حمعه حتحكمه مسلمه. حمعه[g] حتحكمه
38, 1[i] حتمه. حسم. حتمه. حتحكمه[h] حلم مسهم | حسمه
حمحه. حمحه. حمحه. حمه. حتم. حمم مسحمه حم[k] حتحكمه
مد مد مد حمحه حم حمم مد. حمحه. حمحه. حمحه.
5 حمه. حمه. حتم. حمم مسحمه حم | حلم مسلم حلم مهدهم 10
حمه حمه لحمه حم لحكمه حمم. حمحه. حمحه. حمحه.[m]
حمه حمه. حمحه. حمحه. حمحه. حمحه. حمحه. حمحه.[n]
حمحه حمحه[o] حمحه حم حتحكمه مسلمه ∴ حمحه.
حمعهمه حمحه. حمحه. حمحه. حمحه.[p] حمحه.[q]
10 حمحه حمعهمه مسلمه ∴ حمحه. حمحه مد حمم.[r] حمحه 15
حمحه. حمحه مسحمه حلم مهدهم حمعهمه حتحكمه

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a) C حمحه. B adds مد. b) Up to حتحكمه مد line 4 omitted in C. c) B حمحه. d) C حتحكمه. e) C مسحمه. f) C حمعهمه. g) C حتحكمه. h) A and B om. i) C om. We ought perhaps to read after حتحه — حمعه which B has in place of حسمه. k) A without مد. C reads simply حلم مسلم. l) A om. m) C omits all this. B حمحه, omitting حمحه. n) C in inv. order. o) C om. p) C adds حمحه. q) A and C حمحه. r) C without مد.

37, 1 ܗܘ ܕܒ̈ܝ ܐ[a]ܡ̈ܪ̈ܝ ܕ̈ܐ̈ܡ̈ܪ̈ܝ ܕ̈ܐ̈ܡ̈ܪ̈ܝ ܕ̈ܐ̈

ܕܐ ܒܗܕ ܡܕܡ. ܐܡܝܢ ܐܡܪ ܐܠ ܕܐ ܒܗ ܐܠ ܐܡܪ ܐܡܝܢ ܒܗ ܕܐ ܒܗ ܐܠ ܐܡܪ ܐܡܝܢ
ܐܠ ܐܡܪ ܐܡܝܢ ܒܗ ܕܐ ܒܗ

ܕܡܫܬܡܫ ܒܗ ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܒܥܝܢ ܕܡܫܝܚܐ ܕܒܥܝܢ ܕܡܫܝܚܐ ܕܒܥܝܢ

ܘܐ ܕܫܡܫܐ ܠܐ ܘܐ ܕܫܡܝܢ ܘܐ ܕܫܡܫܐ ܘܐ [a]ܘܐ
35, 1 [b]ܫܡܫ] ܫܡܝܢ ܡܢ ܫܡܫܐ ܫܡܫܐ ܕܫܡܫ ܫܡܫ ܫܡܫ. ܫܡܫ|
ܡ ܫܡ ܫܡܫ. ܫܡܫ ܫܡܫ. ܫܡܫ. ܫܡܫ. ܫܡܫ. ܫܡܫ.
ܫܡܫ. ܫܡܫ ܫܡ ܫܡ ܫܡ

ܟܝܠܐ. ܟܝܠܐ. ܟܝܫܝܛܐ.[a] ܟܝܫܛܐ. ܟܝܟ. ܟܝܟ ܡܢ
ܒܝܬ ܟܝܠ ܡ ܢ ⁘[b] ܟܝܒܝܩܐ. ܟܝܒܝܩ. ܟܝܠܐ. ܟܝܠܐ.
ܟܝܟܝܟܝܬ ܡܢ| ܡܫܡ ܟܝ ܟܝܫܝܛ ܟܝܠܐ ܟܝܫܬܝܠ 15
ܒܝܬ ܟܝܠ. ܐܝܟ ܡ ܢ ܒ[d] ܟܝܟܝܬ*[d] ܟܝܠܐ[c] ܟܝܟ ܐ ܡ ܟ
5 ܒܝܟܝܟܝܬ ܟܝܟ ܐ ܡ ܒܝܬ. ܟܝܠ ܡܫܡ ܟܝܟܝܟ
ܒܝ ܟܝܠ ܠ ܡܫܡ ܟܝܟ ܩ ـ ܡܫܡ ܡܢ. ܟܝܐ ܡ ܟ
ܒܝܟܝܟܝܬ* ܟܝܠ ܟܡ ـ ܡ ܟܝ. ܟܝܐ ܡ ܟ. ܟܝܟ ܐ
ܡ ܟ ܟܝ ـ ـ[d] ـ ـ[e] ܟܝܐ 20
ـ[f] ـ ـ ـ

ܕܐܠܗܐ ܡܫܝܚܐ ܕܒܝܫ ܒ)ܥܘܠܡܐ ܐ)ܕܡܬܚܙܝ ܒ*ܥܘܠܡܐ
ܕܐܬܝ. ܘܠܐ ܡ)ܫܡ ܐ)ܠܐ ܒ*ܫܡ ܕ)ܐܠܗܐ ܕ)ܐܒ ܘܐ)ܒܪܗ
ܕܫܡܝܐ ܘ*ܐ ܕ)ܪܘܚܐ ܩܕܝܫܐ. ܗܝ ܕ)ܬܠܬܝܬ ܗܝ ܕ)ܬܠܬܝܬ
ܗܝ ܕ)ܬܠܬܝܬ ܒ*ܗ ܕ)ܐܝܬ ܠܗ ܐ)ܠܗܘܬܐ ܘ)ܫܘܠܛܢܐ
ܘ)ܝܩܪܐ ܘ)ܫܘܒܚܐ ܕ)ܠܥܠܡ ܥܠܡܝܢ. ܐ)ܡܝܢ ܐ)ܡܝܢ ܐ)ܡܝܢ:
ܐ)ܠܗܐ ܕ)ܐܒ ܘ)ܐܒܪܗ ܘ)ܪܘܚܐ ܩ*ܕܝܫܐ ܕ)ܐܝܬ ܠܗ ܐ)ܠܗܘܬܐ
ܘ)ܫܘܠܛܢܐ ܘ)ܝܩܪܐ ܘ)ܫܘܒܚܐ ܕ)ܠܥܠܡ ܥܠܡܝܢ. ܐ)ܡܝܢ ܐ)ܡܝܢ
ܐ)ܡܝܢ ܒ*ܗ ܕ)ܐܝܬ ܠܗ ܐ)ܠܗܘܬܐ ܘ)ܫܘܠܛܢܐ ܘ)ܝܩܪܐ
ܘ)ܫܘܒܚܐ ܕ)ܠܥܠܡ ܥܠܡܝܢ. ܐ)ܡܝܢ ܐ)ܡܝܢ ܐ)ܡܝܢ: ܐ)ܠܗܐ

33, 1 ٠٠ | ٠٠٠ ٠٠٠٠٠٠٠٠ ٠٠٠٠٠٠٠٠

ܗ̇ ܕܐܝܬ ܠܗ ܐܠܗ ܐ̈ܚ̈ܪ̈ܢ̈ ܠܥ̈ܠ̈ܡ̈ܝܢ ܕܠܐ ܐ̈ܝ̈ܬ̈ܝ̈ܗ̇ ܠ̈ܗ̇ ܐ̈ܠ̈ܐ ܐ̈ܚ̈ܕ̈ ܒ̈ܗ̇ ܘ̈ܒ̈ܗ̇ ܐ̈ܫ̈ܬ̈ܟ̈ܚ̈ ܟ̈ܠ̈ ܡ̈ܕ̈ܝ̈ܢ̈ܬ̈ܐ ܕ̈ܐ̈ܠ̈ܗ̇ ܐ̈ܚ̈ܪ̈ܢ̈ ܕ̈ܠ̈

ܗܘ ܕܐܝܟ ܕܐܢ ܐܝܬ ܠܗ ܒܪ ܐܘ ܠܐ

ܦܓܪ. ܡܝܓܝܪ. ܕܝܓܝܪ. ܕܝܓܝܪ. ܡܝܓܝܪ. ܕܝܓܝܪ. ܡܝܓܝܪ. ܕܝܓܝܪ. ܡ

ووم بحصا. ده | .كنيوم حمل حدوه بجحل حلجنه 10
حلحمل هنا حمد. حلم ملم حمدده ملنه[a] لسم
لحصه[c] ملمد[b].كوحد حقلحا حمقحد حكحد مج
حمنوم مد حوصد. حححده حلجه كنيلهلم[d] حدعده
ملم[f] حمدده ملنه[e] لسم حهحموه هلحا حدجحه 5
مج* حهنحده حلم هنه مدقحها[h] حمد. معهد[g] حلم
.ننكر مج مندوه. | منه مج[k] منمه ممحصل حمد[i] حدنه 15
*حلمل[m] حصدده[l]. ننبه مج مندوه
*حهنحموهجحده حهنحمد حهجهد حلجه ملم حده
10 [n].حمحمه

ر. حمنه[o] حصه مج لحصا حهجهد[p] ملم حهجهد.

.حهلحم مندحجا حهجهد[p] ملم لحصا حهجهد | 20
حلجه حهلحم* ملم حهجهد* مد مندحجد. لحصا[p] م
.حدجحا. حدجحا. حدجحا[r].جحدب حدد حمد. حمحصه مدم نقلا
.وحدجحا. حسمحمل. حسمحمه. حسمحمه. حدجحا. حدجحا 15
مجدد. مد حلم مدم[s] حم.وحدجحا. وحدجحا. وحدجحا 25
.حدجحا حدنب حدد حمد. لحصه حلم[t]. مد ملمد*. نقلا[t] لحصه[v] حدنب.

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a) C ننبه. b) C حمنوم M. كوحد حمنوم. c) B C and M om. d) C adds كنيوم. e) C ننبه. f) M without ه. g) B and C om. h) M om. i) A حدنه. k) B C and M منمحد &c. l) C om. m) C om ه. n) For this C has حمحم ملمه. o) C حدنب. B adds مد. p) C om. q) مسحمحد حدجحا. r) B حدنب. s) A om C ـحد. t) A om. v) C حدنب.

ܐ

ܐ̈ܠܗܐ ܕܒ̈ܪ[a] ܡ̈ܪܝ ܕܥ̈ܠܡ̈ܐ. ܕܟ̈ܠܗ̈ܘܢ ܕܫ̈ܒ̈ܚ̈ܝ. ܕܡ̈ܠ̈ܟ̈ܝ
ܕܟ̈ܢ̈ܝ ܐ̈ܠܗܐ ܒ̈ܪ[c] ܡ̈ܪܝ[b] ܕܫ̈ܡ̈ܝܐ ܕܐ̈ܪ̈ܥ̈ܐ. ܕܟ̈ܢ̈ܝ
ܕܫ̈ܡ̈ܝܐ ܕܐ̈ܪ̈ܥ̈ܐ[d] ܕܒ̈ܪ̈ܝ̈ܬ̈ܐ[e] ܕܐ̈ܬ̈ܪ̈ܥ̈ܐ ܕܫ̈ܪ̈ܝ̈ܐ
ܕܐ̈ܬ̈ܪ̈ܥ̈ܐ. ܒ̈ܪ[f]. ܕܡ̈ܩ ܕܫ̈ܘ̈ܒ̈ܚ̈ܐ
ܕܐ̈ܬ̈ܪ̈ܥ̈ܐ. ܡ̈ܪܝ ܒ̈ܪ. ܕܡ̈ܩ̈ܒ̈ܚ̈ܝ. ܕܐ̈ܬ̈ܪ̈ܥ̈ܐ. ܕܐ̈ܠ̈ܟ̈ ܕܟ̈ܢ̈ܝ
ܕܐ̈ܠ̈ܟ̈ ܕܟ̈ܢ̈ܝ. ܕܡ̈ܩ̈ܒ̈ܚ̈ܝ. ܕܐ̈ܬ̈ܪ̈ܥ̈ܐ. ܐ̈ܠ̈ܟ̈ ܕܟ̈ܢ̈ܝ (fol. 3b.) ܕܡ̈ܩ̈ܒ̈ܚ̈ܝ
ܕܐ̈ܠ̈ܟ̈. ܕܡ̈ܩ̈ܒ̈ܚ̈ܝ. ܕܐ̈ܬ̈ܪ̈ܥ̈ܐ. ܕܐ̈ܠ̈ܟ̈ ܕܟ̈ܢ̈ܝ ܐ̈ܠ̈ܟ̈
ܐ̈ܠ̈ܟ̈ ܕܟ̈ܢ̈ܝ. ܕܡ̈ܩ̈ܒ̈ܚ̈ܝ ܕܐ̈ܬ̈ܪ̈ܥ̈ܐ ܕܐ̈ܠ̈ܟ̈ ܕܟ̈ܢ̈ܝ
ܕܐ̈ܬ̈ܪ̈ܥ̈ܐ ܕܟ̈ܢ̈ܝ ܕܐ̈ܠ̈ܟ̈ ܕܟ̈ܢ̈ܝ. ܕܡ̈ܩ̈ܒ̈ܚ̈ܝ. ܕܐ̈ܬ̈ܪ̈ܥ̈ܐ.
ܕܐ̈ܠ̈ܟ̈ ܕܟ̈ܢ̈ܝ[g] ܡ̈ܪܝ. ܕܡ̈ܩ̈ܒ̈ܚ̈ܝ ܕܐ̈ܬ̈ܪ̈ܥ̈ܐ[f]. ܕܐ̈ܠ̈ܟ̈
ܐ̈ܠ̈ܟ̈ ܒ̈ܪ[g] ܡ̈ܪܝ. ܕܡ̈ܩ̈ܒ̈ܚ̈ܝ ܕܐ̈ܬ̈ܪ̈ܥ̈ܐ[h] ܕܟ̈ܢ̈ܝ ܕܐ̈ܠ̈ܟ̈ ܕܟ̈ܢ̈ܝ
ܕܐ̈ܠ̈ܟ̈ ܕܟ̈ܢ̈ܝ[i]. ܕܐ̈ܠ̈ܟ̈ ܕܟ̈ܢ̈ܝ. ܕܡ̈ܩ̈ܒ̈ܚ̈ܝ. ܕܐ̈ܬ̈ܪ̈ܥ̈ܐ.
ܕܐ̈ܠ̈ܟ̈ ܕܟ̈ܢ̈ܝ ܕܐ̈ܠ̈ܟ̈ ܕܟ̈ܢ̈ܝ ܕܐ̈ܠ̈ܟ̈ ܕܟ̈ܢ̈ܝ. ܕܡ̈ܩ̈ܒ̈ܚ̈ܝ.
ܕܐ̈ܠ̈ܟ̈ ܕܟ̈ܢ̈ܝ ܕܐ̈ܠ̈ܟ̈ ܕܟ̈ܢ̈ܝ ܕܐ̈ܠ̈ܟ̈ ܕܟ̈ܢ̈ܝ ܕܐ̈ܠ̈ܟ̈ ܕܟ̈ܢ̈ܝ

ܐ

ܐ. ܗܘ ܕܐܝܬ ܒܗ ܫܘܪܐ ܕܐܝܬ ܒܗ ܫܘܪܐ ܕܠܐ ܐܝܬ ܒܗ ܫܘܪܐ.

ܒ. ܗܘ ܕܐܝܬ ܒܗ ܫܘܪܐ ܕܐܝܬ ܒܗ ܫܘܪܐ ܕܠܐ ܐܝܬ ܒܗ ܫܘܪܐ.

ܓ. ܗܘ ܕܐܝܬ ܒܗ ܫܘܪܐ ܕܐܝܬ ܒܗ ܫܘܪܐ ܕܠܐ ܐܝܬ ܒܗ ܫܘܪܐ.

ܕ. ܗܘ ܕܐܝܬ ܒܗ ܫܘܪܐ ܕܐܝܬ ܒܗ ܫܘܪܐ ܕܠܐ ܐܝܬ ܒܗ ܫܘܪܐ.

ܗ. ܗܘ ܕܐܝܬ ܒܗ ܫܘܪܐ ܕܐܝܬ ܒܗ ܫܘܪܐ ܕܠܐ ܐܝܬ ܒܗ ܫܘܪܐ.

ܘ. ܗܘ ܕܐܝܬ ܒܗ ܫܘܪܐ ܕܐܝܬ ܒܗ ܫܘܪܐ ܕܠܐ ܐܝܬ ܒܗ ܫܘܪܐ.

ܙ. ܗܘ ܕܐܝܬ ܒܗ ܫܘܪܐ ܕܐܝܬ ܒܗ ܫܘܪܐ ܕܠܐ ܐܝܬ ܒܗ ܫܘܪܐ.

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a) C ܡܫܝܚܐ. b) C without the copula. A adds ܐ. c) A om. d) C reads ܡܢ ܩܕܡ. e) A and B omit. f) C ܫܡܫܐ. g) C om. h) B and C om. i) C inv. ord. for ܐܝܬ ܒܗ B ,ܫ. k) A inv. ord. l) B and C inv. ord. m) A ܒܬܘܠܬܐ. n) B and C om. o) C inv. ord. p) B ܒܬܘܠܬܐ. q) B and C om.

ܐ

ܡܢ ܗܘ ܕܐܡܪ ܠܗ ܠܐ ܐܬ ܒܥܠ ܕܝܢ ܐܠܐ ܕܐܡܪ ܠܗ ܐܬ ܒܥܠ ܕܝܢ

ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܥܡܗ ܒ)ܠܐ ܕܡܫܝܚ ܐ)ܠܐ ܠܥܠܡ ـــ ܕܥܠܡ
ܥܠܡ | ܕܥܠܡ ܕܥܠܡܝܢ ܕ)ܡܫܝܚ ܕܡܫܝܚ ܠܫܘܒܚ ܡܫܝܚ ـــ ܕܡܫܝܚ
ܕܡܫܝܚ ܕܡ ܕܥ. ܕܥ ܕܥ ܕܡܫܝܚ ܫܡ ܫܡ ÷ ܕܫܘܒܚ ܕܫ
ـــ ـــ ـــ

ܕ ܐ ܒ ܓ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ

a) ܡܫܟܚܐ . ܬܚܬܝܐ ܕܚܠܨ ܕܥܒܕ ܐܢܫ ܠܥܒܕ ܕܝܢ
ܕܥܒܕ ܕܚܠܨ ܐܢܫ | ܒ ܕܥܒܕ ܕܝܢ ܠܐ ܡܠܐ ܐܢܫ ܕܝܢ ܠܥܒܕ ܕܚܠܨ ܐܢܫ. ܕ ܒ ܐ.
ܡܫܟܚܐ ܕܚܠܨ ܐܢܫ ܕܚܕܬ ܕܥܒܕ ܕܝܢ ܠܐ ܡܠܐ ܐܢܫ ܕܝܢ ܠܥܒܕ ܕܚܠܨ ܐܢܫ. ܓ ܡܫܟܚܐ
ܕ ܗ. ܕ ܡ. ܓ ܡ ܐ ܕ ܡ ܐ ܕ ܡ ܐ ܕ

ܕܐܡܪ ܐܢܐ ܕܐܝܬ ܠܝ ܫܘܠܛܢܐ ܥܠ ܟܠ ܡܕܡ ܕܒܥܝܢ ܐܢܐ ܠܡܥܒܕ ܠܗ ܘܠܐ ܐܫܬܡܥ ܠܗ ܡܢ ܐܢܫ ܕܥܠ ܕܐܝܬ ܠܝ ܫܘܠܛܢܐ ܥܠ ܟܠ ܡܕܡ ܕܒܥܝܢ ܐܢܐ ܠܡܥܒܕ ܠܗ ܘܠܐ ܐܫܬܡܥ ܠܗ ܡܢ ܐܢܫ ܕܥܠ ܕ

ܐ ܐ ܒ ܓ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ

ܠܐ ܫܠܝ ܗܘ ܕܐ ܒܥܝ ܠܡܐ ܕܐ ܒܥܝ ܠܡܐ ܕܐ ܒܥܝ ܠܡܐ

24, 1 ܫܦܝ ܠ ܒܝܫ ܫܒܚ ܫܡܫ (Ms. Sachau 5, fol. 9b.)
ܫܒܚܐ ܫܦܝ : ܫܒܚ ܫܒ ܒܝܫ. ܫܒܚ[a]
ܒܫ ܫܒܚ ܫܒ : ܫܒ ܫܒ ܒܝܫ ܫ
5 ܒܝ. ܫܒ ܫܒ ܫ. ܫ ܫ ܫ ܫ ܫ 5
. ܫ ܫ ܫ. ܫ ܫ ܫ ܫ ܫ
Ms. Mus. Britt.) ܫ ܫ ܫ ܫ ܫ ܫ
ܫ ܫ ܫ ܫ ܫ[ܐ]ܫ (add. 25876, fol. 2b.
. ܫ ܫ ܫ ܫ. ܫ ܫ ܫ ܫ
10 ܫ ܫ ܫ ܫ ܫ. ܫ ܫ ܫ ܫ 10
ܫ ܫ. ܫ ܫ ܫ ܫ ܫ ܫ
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a) Ms. Mus. Britt. ܫ ܫ ܫ ܫ.

سوابع الكتب كتاب

تحت:

حياة الحيوان سبب في ملء بطن

الجوعان.

الكتب كتاب ما كتب لمعاشر من تعاشر

إلا مت:

أنفاسك في ضياع تعدد بغير عوض الحسن.

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